This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

LIBRARY
OF THE
UNIVERSITY OF CALIFORNIA.
GIFT OF
J. M. Peebles
Class [redacted]
EDUC.
PSYCH.
LIBRARY

WHO ARE THESE SPIRITUALISTS?

PEEBLES

LIBRARY
OF THE
UNIVERSITY
OF
CALIFORNIA

WHAT IS SPIRITUALISM,

Who Are These Spiritualists,

AND

WHAT HAS SPIRITUALISM DONE FOR THE WORLD?

By

J. M. PEEBLES, M. D., M. A.,

Author of

"The Seers of the Ages," "Immortality, and Our Future Dwelling Places," "The Christ Question Settled," "Three Journeys Around the World," "Death Defeated or the Psychic Secret of How to Keep Young," "Spiritualism versus Materialism," "Vaccination a Curse," etc., etc.

Peebles Institute Print
1903

BF1241
P4R

IOLOGY

EDUC.
PSYCH.
LIBRARY

PREFACE.

Over the portal of the Temple of Sais, said Iamblicus, "was inscribed these words,—'I am all that has been, and shall be; and my peplum, or vail, no mortal hath yet withdrawn.'" "Man dieth, wasteth away, giveth up the ghost, and where is he?" was an Old Testament writer's inquiry. The thought of immortality was ever before the minds of the ancients, and measurably unanswered. They saw through a glass darkly; but thanks to God and the good angels, Spiritualism has lifted and drawn aside that 'vail,' demonstrating a future, conscious existence, and thereby intimately acquainting us with the conditions and occupations of those whose bodies are wasting away beneath the grasses and the weeping willows of the valley.

"Have any of the scribes and the Pharisees believed on Him," the Nazarene? was the common question in the city of Jerusalem, in Galilee, and the regions beyond Jordan in the early days of that inspired man and martyr of Palestine.

Human nature, whether Turanian, Semitic or Aryanic, is the same in all ages. The masses seek fame, pelf, power. The ever-recurring question of this materialistic generation is not — is this demonstrated fact of a future life true — is this newly conceived truth that invisible intelligences exist and communicate with us really true?— but, is it respectable, is it popular, have the churches — have the Pharisees of fashion accepted it? Do the rich and aristrocatic patronize it? Such is largely the poor, piteous obliquity of to-day's mental and religious condition.

To meet the needs of such inglorious specimens of humanity — such babes in the scale of a royally-unfolded manhood,— has this collection of noted names been gathered from press articles, books, and magazine essays — and booked; and in the collection I have been greatly aided by that distinguished writer, author, and book-reviewer, James Smith, of Melbourne, Austra-

117640

lia; E. W. Wallis, eloquent lecturer, writer, and assistant editor of London "Light," in his recent "Testimonies of Distinguished Clergymen," etc. Some of those, whose names are herein recorded, illumined the pages of long-ago history,— such as Socrates. Certain others mentioned, though investigating the spiritual phenomena and the psychic forces in man for years, have not openly avowed their adhesion to Spiritualism, but with hyper-cautiousness, they announce themselves as, "investigators." The great majority, however, have been, or are to-day acknowledged and avowed Spiritualists, and I may add, very many of them have I personally met in my extensive travels in foreign lands. Some few mistakes there may be. These if pointed out will be promptly corrected in future editions.

J. M. PEEBLES, M. D.

Battle Creek, Michigan.

WHAT IS SPIRITUALISM?

Spiritualism is the philosophy of life — and the direct antithesis of materialism. If the illustrious Tyndall saw the "potency and promise" of all life in matter, Spiritualists, with all rationalistic idealists, see the potency and promise of all life and evolutionary unfoldment in Spirit, which Spirit permeates and energizes the matter of all the subordinate kingdoms, mineral, vegetable, and animal.

Thinking — meditating, Columbus concluded that if there was a "this-side," there must necessarily be a "that side" to the world. And so sailing on and still onward towards the western sunset under the inspiration of a lofty faith, he discovered the new world,— and, like a flash, faith became fruition.

And so students of the occult; Spiritualists of the last century, meditating — investigating, discovered, or rather, re-discovered the spirit world — the Spiritualism of the elder ages. Intuition and the soul's higher senses, with the outreaching ideal, are ever prophesying of the incoming ideal. The to-day's, afire with life and love, assure us of a coming to-morrow. This world indicates another — a future world, which Spiritualists have not only re-discovered, but have quite fully described.

Spiritualism does not create truth, but is a living witness to the truth of a future existence. It reveals it — demonstrates it, describing its inhabitants — their occupations and characteristics.

Hannibal crossed the Alps twenty centuries before Napoleon did. Napoleon reasoned that what man had done, man could do, and so with flags and banners unfurled he led the conquering French over the snow-capped Alps. And through all the centuries before and since Hannibal's time, through all the historic ages there were rifts in the clouds — there were visions and voices from the better land of immortality. Inspired mystics and philosophers testified alike to the reality of apparitions, the ap-

pearance of good angels and the fulfilment of dreams. An Angel — a spiritual being — appeared to Joseph in a dream announcing the coming of Jesus.

Patriarchs, prophets, and seers in Abraham's and Isaiah's time conversed with spirits and angels according to the Scriptures. Apostles, disciples, and the early Christians before and after John and Paul's time, consciously communed with the spirits of those they had known on earth — and why should not we? Neither God nor his laws have changed. The reputed wise man Solomon, said: "The thing that had been, is that which shall be, and that which is done is that which shall be done, * * and whatsoever God doeth it shall be forever." (Eccl. iii — 14).

If there were visions, trances, apparitions, spiritual gifts, and conscious spirit communications all through the past ages — why not now? Have the heavens over us become brass? and have angel tongues become palsied? These things did happen in the past — and they occur to-day. And few, if any, except the most illiterate — except the atheist, the impudent bigot and the iron-clad, creed-bound sectarists deny it. Spiritualism is the most unpopular among the ignorant. It is also very unpopular in sectarian club rooms, idiotic infirmaries, and State penitentiaries.

When that highly inspired man of Nazareth preached his radical doctrines in Palestine, and performed his astonishing mediumistic works, crowds following him, some of the doubting cautious conservatives of those times asked the question: "Have any of the rulers of the Pharisees believed on him?" That is to say, have any of the reputed great and wise, believed on him? If so, we, the driftwood — we the putty-headed policy men — will fall in line. Human nature is the same in all ages, and cowards are ever the same shrinking, apologizing, oily-tongued moral cowards.

SPIRITUALISM IS NOT SPIRITISM.

Spiritualism must be differentiated from spiritism. The terminologies of the two words absolutely necessitate, as every scholar knows, entirely different meanings. Chinese, Indians, and Utah Mormons are spiritists, believing in present spirit com-

munications. Most of the African tribes of the Dark Continent worship demons and believe in spirit converse, but certainly they are not intelligent, religious Spiritualists.

Spiritism is a science — a fact — a sort of modernized Babylonian necromancy. The baser portion of its devotees, hypnotized by the unembodied denizens of Hades, divine for dollars. It is promiscuous spirit commrce with a high tariff. It is from the lower spheres, and morally gravitates toward the dark. It has its legerdemain, its tricksters, frauds, and travelling tramps. They should be exposed and shunned as you would shun dens of adders. Spiritism, I repeat, is a fact; so is geology, so is mesmerism, so is telepathy, and so, also, is a rattlesnake's bite. Facts may be morally true or false. They may serve for purposes of good or direst ill. As an exhibition of wonders — as pabulum for sceptical atheists, who demand visible sight of the invisible infinite One, and insist upon a terrific clap of thunder to convince them of the existence of electricity, commercial spiritism with its seeking for gold-fields, and hunting for "social affinities," with its attending, shadowy hosts, manifesting in ill-ventilated seance rooms, may be a temporary necessity and to a degree useful, but it legitimately belongs, with such kindred subjects as mesmerism, to the category of the sciences.

But Spiritualism, originating in God who is Spirit, and grounded in man's moral nature, is a substantial fact, and infinitely more — a fact plus reason and conscience; a fact relating to moral and religious culture — a sublime spiritual truth ultimating in consecration to the good, the beautiful, and the heavenly.

Spiritualism — a grand, moral, science, and a wisdom religion — proffers the key that unlocks the mysteries of the ages. It constituted the foundation stones of all the ancient faiths. It was the vitalizing soul of all past religions. It was the mighty uplifting force that gave to the world in all ages its inspired teachers and immortal leaders.

Rightly translated, the direct words of Jesus are (John iv: 24) —"Spirit is God." The spiritual is the real and the substantial.

The spiritually minded are reverential. They are religious. Their life is a prayer. "The fruit of the Spirit," said the apostle to the Gentiles, "is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Spiritualism, by whatever name known, without the fruit of the Spirit, without religion and moral growth, is but the veriest rust and rubbish; and religion, by whatever name known, in any age, without Spiritualism and its accompanying spiritual gifts, is only an empty shell — an offensive creedal cadaver, that should be buried without ecclesiastical formalities.

Spirit is God. And, Spiritualism while inhering in and originating from God, does not center alone therein, nor rest entirely upon phenomena, but upon spirit — upon the spiritual and moral constitution of man, which constitution requires such spiritual sustenance as inspiration, prayer, vision, trance, clairvoyance, and heavenly impressions from the divine sphere of love and wisdom. Spiritualists, like the primitive Christians, believe in God the Father and in the brotherhood of the races. They acknowledge the living Christ; they feel the influx of the Holy Spirit; they converse with angels; they cultivate the religious emotions; they open their seances, many of them, with prayer. They are richly blessed with visions and calm, uplifting ministrations from angelic homes. They see in every pure crystal stream a Jordan, in every verdure-clad mountain a present Olivet, and in every well-cultivated prairie a Canaan flowing with the milk and honey of spiritual truth — love to God and love to man.

Spiritualism teaches salvation by character; or by the life, as did Paul in his higher inspired moments, who said — "Being reconciled, we shall be saved by his life." (Romans v — 10).

Spirit is God. And neither matter nor sea-slime nor protoplasm constitutes the basis of conscious life, but spirit — that is to say, spiritual or divine substance. Spirituality is the substantial reality. And man is a spirit now — a spirit living in a material body, which body bears something of the same relation to the real, conscious, invisible man, that the husk bears to the corn,— chaff to the wheat.

Evidently man is a trinity in unity, constituted of a physical body, a soul, or soul body, and a conscious, undying spirit — one uncompounded, indestructive divine substance — the Divine Ego. Advanced spirits are denominated angels. Spirits are but men and women divested of their mortal bodies. They have taken with them consciousness, memory, reason, sympathy, character. They walk by our side often, and yet unseen. Philosophically considered there is but one world, and that one world embraces the yesterdays, the todays, and the innumerable to-morrows of eternity.

Spiritualism, with its signs, wonders, visions, and healing gifts, was the religion of the apostles; of the post apostolic fathers, and of the primitive Christians up to the reign of Constantine, the murderous Roman Emperor.

Spiritualism has not only positively demonstrated a future life, but it has explained the philosophy and psychic methods of spirit intercourse; it has greatly liberalized the religious mind; it has encouraged the philanthropic reforms of the age, and it has given us a revised geography of the heavens and the hells. Mortals enter the future world with as absolutely substantial bodies as we have here, only more refined and etherialized. There are different degrees of happiness there. Memory is the undying worm. There is intense mental suffering in those Cimmerian spheres. And yet, God builds no hells; He burns no man's fingers here, damns no souls hereafter. Men are the architects of their own hells; they reap what they sow. Every child born into this world is a possible archangel or a possible demon; his head touching the world of light, his feet the world of darkness. Man is a rational moral being and responsible being, having the power of choice. Punishment follows sin, as cause and effect. There is no escape. Divine punishment is disciplinary in all worlds. Christ Jesus and other martyred reformers still preach to undeveloped imprisoned spirits. The angels call, and souls are constantly coming up through tribulation deep. The door of mercy is not shut; there is ever the opportunity of progress from darkness to light. God is love.

Modern Spiritualism — of which Swedenborg was the John the Baptist and that Christian people, the Shakers, the first organized body of men and women in America to fully realize the true meaning of the spiritual phenomena — has disclosed some of the unspeakable beauties awaiting us in the many mansioned house of the Father. These mansions — aural spheres, enzoning stars and planets — are real, substantial, and adaptively fitted for the abodes of spirits, angels and archangels. These, aflame with love, are ever active in some educational or redemptive work. Heaven's rest is not idleness; the soul's activities are intensified by the transition. The future life is a social life, a progressive life, a heavenly life of growth, of love, of wisdom, and of truth.

NEGATIVELY.

Inteiligent, cultured Spiritualists do not deny the existence of God — do not deny the existence of Jesus of Nazareth, the mediumistic man and martyr, overshadowed and infilled with the Christ-spirit — do not deny the Holy Spirit of love and wisdom, the quickening Spirit of truth — do not deny the necessity of repentance, of prayer, of faith, of religion, of abiding trust, and the importance of living a conscientious, spiritual and holy life.

Spiritualism is not, as aforesaid, materialism, but on the contrary, is right the reverse of materialism, considering Spirit the basic foundation of all things, in all worlds.

Spiritualism, I repeat, is not spiritism, that is, talking with the dead for curiosity, for fleshly gratification, for selfish gain, for ambitious ends, or for unworthy, amusing, and irreligious purposes. If this was the witch-spiritism that Moses condemned, or disapproved of, he did well. It should be discouraged, condemned to-day as unworthy of rational, royal-souled men and women.

Spiritualism is not secular socialism, in the anarchist sense of that word; but Spiritualism is of God, and the mightiest, divinest

word in the universe, except God or the Christ of God. The corner stone, the foundation pillar of Spiritualism is Spirit, and God is Spirit, essential and immutable. The philological scale runs thus: Spirit, spiritual, Spiritualism. The spiritually-minded man is more than a mere, conscious spirit-man. All are spirit-men now, living in a spirit or etheric world, but not in a spiritual world, nor in that exalted heavenly state of love and purity.

Spiritualism, in its broadest sense, is a knowledge of everything pertaining to the spiritual nature of human beings. It is cosmopolitan, eclectic, uplifting, and heaven-inspiring. Spiritualists, being believers in the Christ, have the New Testament promised spiritual gifts — the gift of converse with the so-called dead, the gifts of healing, the gift of tongues, the gift of clairvoyantly "descerning the spirits," and other gifts spoken of in the ancient scriptures. Spiritualists, believe in the great law of evolution. They teach that there is sweet reward for well-doing and certain punishment for every wrong action; and that all the good and divine that is attained here, will be retained when entering the spiritual world; that we are building now, by our conduct and characters, our homes in the future state of immortality.

When the genuine Spiritualism is generally recognized, and becomes, as it will, the universal religion,— when it becomes actualized and out-wrought through the personal lives of earth's surging millions, it will no longer be selfishly said, "mine — mine," but ours, yours, all who appropriate it for holy uses. This is the resurrection — a spiritually exalted resurrection state in this present life. It is Christ — the living Christ within. It is divine altruism.

I repeat, when Spiritualism in its divinest aspects is literally practiced, our country will be the universe, our home the world, our rest wherever a human heart beats in sympathy with our own, and the highest happiness of each will be altruism. Then, when this Christly Spiritualism abounds, will the soil be as free for all to cultivate as the air to breathe; gardens will blossom and bear fruit for the most humble; and orphans will find homes

of tenderest sympathy in all houses. This is Spiritualism, pure, simple, and practical. I invite other sectarian religionists as well as devil-intoxicated Seventh-day Adventists to ground their ecclesiastical weapons of rebellion, to do works meet for repentance, and to come to us — America's Mount Zion — and we will do them good.

WHO ARE THESE SPIRITUALISTS?

In the above statement or definitions of Spiritualism, I speak for myself only — not others. Spiritualists have no Roman Pope — no cast-iron creed and they desire to build up no new sect.

When Jesus of Nazareth preached his radical doctrines of the Fatherhood of God, the brotherhood of man and the present ministry of angels and spirits, the cautious conservative scribes and the synagogue Jews inquired —"Have any of the rulers of the Pharisees believed on him?" That is to say, have any of the Rabbis — any of the reputed great and wise believed on him? If so, we the driftwood, will fall in line. Human nature is the same in all ages, and moral cowards are ever, cringing cowards. Though Spiritualists number millions upon millions in all enlightened countries — and though there are more or less Spiritualists in every church in the land, (unless it be that little seven-by-nine side issue — the Seventh-day Second Adventists) — there are those who ask half sneeringly, "Who are these Spiritualists?" My brief reply is: They constitute the thoughtful brains of the world. I repeat, the brainiest people of the world to-day are straight out-and-out Spiritualists, or favorably inclined to Spiritualism. They are the cultured. They are the inspired. They stand upon the mountain top. They live in the sunlight of eternal truth. Take among the giant-minded thousands the following:

ALFRED R. WALLACE, F. G. S., F. R. S., LL. D., D. C. L., author, scientist, and naturalist, who for his great scientific achievements the late Queen pensioned, pointedly says:

"My position, therefore, is that the phenomena of Spiritualism, in their entirety, do not require further confirmation. They are proved quite as well as any facts are proved in other sciences."

* * * * * *

"Up to the time when I first became acquainted with the facts of Spiritualism I was a confirmed, philosophical skeptic, rejoicing in the works of Voltaire, Strauss, and Carl Vogt, and an ardent admirer — as I am still — of Herbert Spencer. I was so thorough and confirmed a materialist that I could not at that time find a place in my mind for the conception of spiritual existence or for any other agencies in the universe than matter and force. Facts, however, are stubborn things. . . . The facts beat me. They compelled me to accept them as facts long before I could accept the spiritual explanation of them. . . . Those who believe as I do — that spiritual beings can and do (subject to general laws and for certain purposes) communicate with us — must see in the steady advance of inquiry the assurance that, so far as their beliefs are logical deductions from the phenomena they have witnessed, those beliefs will at no distant date be accepted by all truth-seeking inquirers."

SIR WILLIAM CROOKES, F. R. S., editor of the London "Quarterly Journal of Science," Fellow of the Royal Society, Discoverer of the Sodium Amalgam Process, Inventor of the Radiometer, Otheoscope, Past President British Chemical Society, Gold Medallist French Academy of Sciences, says: "That certain physical phenomena, such as the movement of material substances, and the production of sounds resembling electric discharges, occur under circumstances in which they cannot be explained by any physical law at present known, is a fact of which I am as certain as I am of the most elementary facts in chemistry."

In his book, "Researches in the Phenomena of Spiritualism," he states his conviction of the fact of an intercommunion between the dwellers of the visible and the invisible worlds.

"If it had not been for Professor William Crookes, the discoveries of Professor Roentgen would not have been made.

This man who paved the way for the recent developments in photographic science has been widely known for years, and there are few men who have achieved more brilliant results in the laboratory than the discoverer of the 'tube' which is just now figuring so prominently in all the experimental work with the new light which makes the photography of concealed things possible."

Professor Crookes was born in London about 64 years ago, and in his boyhood became interested in photography. He took a course in the Royal College of Chemistry under Dr. Hoffman, and soon became assistant to the tutor. At 22 he was appointed superintendent of the Radcliffe observatory at Oxford. In 1859 he founded the "Chemical News," and in 1864 became the editor of the "Quarterly Journal of Science," and contributed many valuable papers to the publication.

Professor Crookes was indefatigable in original research. He discovered the force and invented the radiometer. In recognition of his discovery of the new metal, thallium, he was made a Fellow of the Royal Society. In 1877 he invented the othescope, and in the same year, in a paper read before the Royal Society, he said that he had succeeded in obtaining a vacuum no nearly perfect that the pressure in it was only .0000004 of an atmosphere. It was this discovery that made possible the incandescent electric light. He has written many scientific books; each one of which is considered of great value. His name was brought before the public generally in 1870, when he undertook an investigation of the physical phenomena of Spiritualism. His book on the results of those experiments was widely read at the time of its publication, but while the scientific world placed the highest value on his experiments in other lines it paid no attention to his investigations on the occult side of nature. They were too bigoted. "Too many of these professed scientists do little besides strut around with cigar stubs in their mouths, beer in their stomachs and old, warty barnacles upon their backs." Professor Crookes is certainly the most patient experimenter of modern times, and his name can never be disassociated with Spirit-

ualism and the Roentgen ray because his discovery was its basis.

C. F. VARLEY, the distinguished English electrician, chief engineer to the Electric and International Telegraph Company; assistant in the construction of the Atlantic telegraphy, in connection with Sir Michael Farady and Sir William Thomson, the first to demonstrate the principles governing the transmission of electricity through long deep-sea cables. Writing in 1880, he said, in "The London Spiritualist:"

"Twenty-five years ago I was a hard-headed unbeliever. . . . Spirit phenomena, however, suddenly and quite unexpectedly, were soon after developed in my own family. . . . This led me to inquire and to try numerous experiments in such a way as to preclude, as much as circumstances would permit, the possibility of trickery and self-deception.

"That the phenomena occur there is overwhelming evidence, and it is too late now to deny their existence. Having experimented with and compared the forces with electricity and magnetism, and after having applied mechanical and mental tests, I entertain no doubt whatever that the manifestations which I have myself examined were not due to the operation of any of the recognized physical laws of nature, and that there has been present on the occasions above-mentioned some intelligence other than that of the medium and observers."

M. LEON FAVRE, Consul General of France, and brother of Jules Favre, the eminent French Senator, says:

"I have long, carefully, and conscientiously studied Spiritual phenomena. Not only am I convinced of their irrefutable reality, but I have also a profound assurance that they are produced by the spirits of those who have left earth; and further that they only could produce them. I believe in the existence of an invisible world corresponding to the world around us. I believe that the denizens of that world were formerly residents on this earth, and I believe in the possibility of inter-communion between the two worlds."

On my way to Constantinople a number of years since to fill a Consular position under General Grant, I was his guest for a

week in Paris, witnessing the manifestations in his own parlors. I shall never forget the kindness of the Consul's son who accompanied me as a guide to Versailles and other cities in France, sight-seeing.

J. HERMAN FICHTE, the distinguished philosopher and metaphysician, writing of Baron Guldenstubbe, of Stuttgart, said: "As to my present position in regard to Spiritualism, I have to say that I have come to the conclusion that it is absolutely impossible to account for these phenomena, save by assuming the action of superhuman influences, or unseen spirit intelligences."

PROFESSOR DE MORGAN, at one time London's greatest mathematician, says: "I have both seen and heard, in a manner which would make unbelief impossible things called spiritual which can not be taken by a rational being to be capable of explanation by imposture, coincident, or mistake. The physical explanations which I have seen are miserably insufficient."

PROFESSOR CHALLIS, F. R. S., the late Plumerian Professor of Astronomy at Cambridge, stated his opinion in a letter to the "Clerical Journal," of June, 1862, as follows:

"I have been unable to resist the large amount of testimony to such facts, which has come from many independent sources, and from a vast number of witnesses. . . . In short, the testimony has been so abundant and consentaneous, that either the facts must be admitted to be such as are reported, or the possibility of certifying facts by human testimony must be given up."

M. THIERS, ex-President of the French Republic, exclaimed: "I am a Spiritualist, and an impassioned one, and I am anxious to confound Materialism in the name of science and good sense."

CAMILLE FLAMMARION, well-known in scientific circles as an astronomer and member of the Academie Francaise, thus testifies to the truth of Spiritualism:

"I do not hesitate to affirm my conviction, based on personal examination of the subject, that any scientific man who declares the phenomena denominated 'magnetic,' 'somnambulic,'

'mediumic,' and others not yet explained by science, to be 'impossible,' is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation — provided that his mind be not biased by pre-conceived opinions,— may acquire a radical and absolute certainty of the reality of the facts alluded to." He further remarks: "Although Spiritualism is not a religion but a science, yet the day may come when religion and science will be reunited in one single synthesis."

DR. LOCKHART ROBERTSON, long one of the editors of the "Journal of Mental Science," a physician who, having made mental disease his special study, would not easily be taken in by any psychological delusions. His testimony to the reality of the spiritual phenomena is most distinct and positive.

SERJEANT COX, an Assistant Judge of the Middlesex Sessions, London, President of the Psychological Society of Great Britain, getting satisfactory proofs of independent writing through a distinguished medium, wrote of it thus August 8, 1876:

"I can only say that I was in the full possession of my senses; that I was wide awake; that I was in broad daylight; that the medium was under my observation the whole time, and could not have moved hand or foot without being detected by me. * * That these spiritual phenomena occur it is vain to dispute."

EMANUEL SWEDENBORG, the son of a Swedish clergyman, announced in the year 1743, that he had come into spiritual converse with a world of spirits, and he soon began publishing their revelations, and detailing their conversations with him. He declared that he had seen and conversed with some of the apostles, especially Paul, with Luther and others dwelling in a spiritual state of existence. "I have," he says, "for these twenty years or more, conversed daily with spirits and angels. They have human forms, the appearance of men, as I have a thousand times seen; for I have spoken with them as a man with other men — often with several together — and I have seen nothing

in the least to distinguish them from other men. . . Lest any one should call this an illusion, or imaginary perception, it is to be understood that I am accustomed to see them when perfectly wide awake, and in the full exercise of my observation. The speech of an angel, or a spirit, sounds like and as loud as that of a man; but it is not heard by the bystanders. The reason is, that the speech of an angel or a spirit, finds entrance, first, into a man's thoughts, and reaches his organs of hearing from within." * * * In 1758 a revolution was attempted in Sweden. On the 23d of July in that year, Swedenborg was in Stockholm. On that day Count Brahe and Baron Horn were executed in the capital. Swedenborg did not lose sight of Brahe when he was beyond the axe, as the following passage in Scriptural Diary shows:

"Brahe was beheaded at 10 o'clock in the morning, and he spoke with me at 10 at night; that is to say twelve hours after the exectuion. He was with me almost without interruption, for several days. In two days' time he began to return to his former life, which consisted in loving worldly things; and after three days he became as he was before in the world, and was carried into the evils he had made his own before he died."

PROFESSOR SHERER relates this: "Conversing with a companion one evening in Stockholm about the spiritual work, one of those present, as a test, said: 'Tell us who will die first.' Swedenborg at first refused to answer. Then, after seeming to be for a time in silent and profound meditation, he replied: 'Olof Olofsohn will die to-morrow morning at 45 minutes past 4 o'clock.' This prediction greatly excited the company, and one gentleman, a friend of Olof Olofsohn, resolved to go on the following morning at the time mentioned by Swedenborg to the house of Olof Olofsohn, in order to see whether Swedenborg's prediction was fulfilled. On the way thither he met the well-known servant of Olofsohn who told him that his master had just then died — a fit of apoplexy had seized him and had suddenly put an end to his life. The clock in Olofsohn's dwelling

apartment stopped at the very moment in which he had expired, and the hand pointed at the time."

JOHN WESLEY, the founder of Methodism, was a firm believer in the spiritual phenomena. Prof. A. B. Hyde, D. D., author and professor of Greek in the Denver University, says in his work on Methodism: "During these years strange 'noises' were heard at the Epworth parsonage. They were heard like the whistling of the wind outside. Latches were lifted; windows rattled, and all metallic substances rang tunefully. In a room where persons talked, sang or made any noise, its hollow tones gave all the louder accompaniment. There was a sound of doors slamming, of curtains drawing, of shoes dancing without a wearer. When anyone wished to pass a door, its latch was politely lifted for them before they touched it. A trencher, untouched upon the table, danced to unheard music. At family prayers the 'goblin' gave thundering knocks at the amen and when Mr. Wesley prayed for the King, the disloyal being pushed him violently in anger. The stout rector shamed it for annoying children, and dared it to meet him alone in his study, and pick up the gauntlet there. Many, then and since, have tried to explain the cause. It was thought to be a spirit strayed beyond its home and clime, as an Arabian locust has been found in Hyde Park. Of such things this writer has no theory. There are more things in heaven and earth than his knowledge or philosophy can compass. Only he is sure that outside of this world lies a spiritual domain, and it is not strange that there should be inter-communication."

The noises were first heard one winter's day in 1715 by Mrs. Susanna Wesley, John Wesley's mother. She was in the bedroom and was startled suddenly by a clattering of the windows and doors, followed by several distinct knocks, three by three. At the same time her maid servant, Nancy Marshall, heard in the dining-room something that sounded like the groans of a dying man.

The young women of the family became greatly alarmed. Mrs. Wesley informed her husband, Samuel Wesley, of the cir-

cumstances and insinuated her belief in their supernatural character.

ROBERT SOUTHEY, in his life of Wesley, when speaking of these spiritual manifestations, states that they continued in the Wesley family for some thirty years, commencing in 1716. Dr. Priestly, the discoverer of oxygen, speaks of the Wesleyan phenomena as among the most remarkable in history. There is a record of them in the Bibliotheca Topographica Britannica by Samuel Babcock. Here is the closing paragraph:

"I know not what became of the ghost of Epworth; unless considered as a prelude to the noise Mr. John Wesley made on a more ample stage, it ceased to speak when he began to act."

Wesley himself in referring to his experience and conviction of the truth of spirit manifestations, said: "What pretense have I to deny well-attested facts because I cannot comprehend them? It is true that most of the men of learning in Europe have given up all accounts of apparitions as mere old wives' fables. I am sorry for it, and I willingly take this opportunity of entering my solemn protest against this violent compliment which so many that believe the Bible pay to those who do not believe it. I owe them no such service. They well know (whether Christians know it or not) that the giving up of these apparitions is in effect giving up the Bible; and they know, on the other hand, that if but one account of the intercourse of men with spirits is admitted, their whole castle in the air (Deism, Atheism, and Materialism) falls to the ground.

"One of the capital objections to all these accounts which I have known urged over and over, is this: Did you ever see an apparition yourself? No; nor did I ever see a murder, yet I believe there is such a thing. Yet the testimony of unexceptional witnesses fully convinces me of both the one and the other. With my last breath will I bear testimony against giving up to infidels one of the greatest proofs of the invisible world — I mean that of apparitions confirmed by the testimony of all ages." John Wesley's journal contains a number of most thrilling accounts of spiritual phenomena. Some considered them miracu-

lous, and a proof of Wesley's divine mission. It is a pity that so many Methodist preachers of to-day have so "fallen from grace"— the grace and wisdom of Wesley — as to deny present spiritual manifestations. It is a further pity, if not a sort of religious dishonesty, that the later biographers of John Wesley omit direct reference to these marvelous phenomena, in which the Wesleys were firm believers.

THE REV. DR. H. W. THOMAS, probably the ablest preacher in Chicago, recently said in a sermon: "The perfect vision should see in Spiritualism the essential truth of the continuity of life and the possibility of communion between the two worlds. The phenomenal manifestations or forms of slate writing, seances, and materializations are but incidents — but the accidents attending any form of faith should not be permitted to close the vision to the underlying realities. The fact of a conscious intercommunion between the two worlds has become an established truth."

PROFESSOR ROBERT HARE, chemist, physicist, and scientist, was born in Philadelphia, Jan. 17, 1781. In early life he became a student in the physical sciences, and before twenty years of age joined the Chemical Society of Philadelphia. He discovered a year or two after, the oxy-hydrogen blow-pipe, named afterward by Professor Silliman, the compound blow-pipe. He was the first to render irridium and platinum fusible in any considerable quantity, and also strontium without any alloy of mercury. He also proved that steam was not condensible when combined in equal parts with the vapor of carbon. In 1818 Dr. Hare was appointed Professor of Chemistry in the University of Pennsylvania, holding the office till he resigned in 1847. His course of instruction was marked by great originality, and crowned with many discoveries. In 1816 he invented the calorimotor. Professor Faraday acknowledged the great superiority of Dr. Hare's instrument for intensifying heat. He was a frequent contributor to the "American Journal of Science," and he invented machinery for the purpose of exposing the spiritual phenomena. But through careful and protracted study and

investigation, he became a confirmed Spiritualist, though he had previously been not merely an agnostic, but a downright materialist, believing in no hereafter. A few years after writing his great work in defense of Spiritualism he said:

"Far from abating my confidence in the inferences respecting the agencies of the spirits of deceased mortals, in the manifestations of which I have given an account in my work, I have had even more striking evidence of that agency than those given in the work in question."

JUDGE EDMONDS, in a letter dated New York, Feb. 12, 1861, says: "I received a letter from Dr. Hare expressing a wish to see me on the subject of Spiritualism. He came and spent several days with me. Our investigations were somewhat different. He investigated as a scientist, and a natural philosopher, and I as a lawyer, but we both arrived at the same result. And what was singular was, that we had both of us gone into the investigation of what we thought was a hum-bug, and which we were confident we could detect and expose, and this without any preconcert between us, and without either of us knowing the purpose of the other.

"He told me that he had been all his life an enemy of the Christian religion, a denier of the possibility of revelation, and disbeliever in God, or in our immortality. He told me that he had gone so far as to collate and publish offensive extracts from the Bible, in order to impeach the validity of the so-called revelations. He brought the subject of Spiritualism before the American Scientific Association, meeting in Albany, and would have been treated rudely by his compeers, had it not been for the interference of Agassiz."

This distinguished scientist, Agassiz, prevailed upon them, says the Judge, "on account of his high character and important scientific attainments to hear what he had to say. . . I have said to him, 'Dr. Hare has all his life been an honest, sincere, but inveterate, disbeliever in the Christian religion. Later in life Spiritualism comes to him, and in a short time works in his mind the conviction of the existence of God, and of his own im-

mortality.' . . . He had reasoned thus: If my sister lives, as she has proven to me, I shall live also, and there is an immortality, and if an immortality, there must be — there is a God. "But," said he, "Judge, I do not stop there, I believe in revelation, and in a revelation through Jesus of Nazareth. I am a Christian!" . . . That evening I attended one of our public meetings with him. We both addressed it, and he made a public avowal of his belief in the revelations of the Bible, and in the Christian religion. J. W. EDMONDS.

New York.

VICTOR HUGO, that eminent literary celebrity, with intellect so clear and radiant, and moral nature so highly developed, could not well avoid being a Spiritualist. Upon my second voyage around the world I met him in Paris in a seance of the literati, Mrs. Hollis-Billings being the medium. Hugo wept in gratitude when his risen son gave him a most satisfactory communication in written French, when she, an American, could neither speak nor write a line of French.

In his work on Shakespeare, Hugo says, "Table-turning or speaking has been greatly ridiculed; the ridicule is groundless. To substitute jeering for examination is convenient, but it is not very philosophical. As for me, I regard it as the duty of science to fathom all phenomena; science is often ignorant and has not the right to laugh. That which is unexpected ought always to be expected by science. It is its function to arrest it in its passage and to examine it, rejecting the chimerical and establishing the real. Science has no other concern with established facts than to endorse them; it is for her to verify and distinguish. All human knowledge is that of analysis; that the false complicated itself with the true is no reason for rejecting the mass. Since when has chaff been a pretext for refusing the wheat. Root out the worthless weeds of error, but harvest the facts and leave them for others. Science is the sheaf of facts.

"The mission of science is to study and probe everything. To elude a phenomenon, to refuse to pay it the attention due to it; to bow it out; to close the door on it, to turn our backs on

it, laughing, is to make bankruptcy of the truth; it is to omit to put to it the signature of science. . . To abandon these phenomena to credulity is to commit treason against human reason."

In his "Toilers of the Sea," he writes: "There are times when the unknown reveals itself to the spirit of man in visions. Such visions have occasionally the power to effect a transfiguration, converting a poor camel-driver into Mahomet; a peasant girl tending her goats into a Joan of Arc. * * Those that depart still remain near us — they are in a world of light, but they as tender witnesses hover about our world of darkness. Though invisible to some they are not absent. Sweet is their presence: holy is their converse with us." * * * *

"Man is an infinitely small copy of God. That is glory enough for me. I am a man, an invisible atom, a drop in the ocean, a grain of sand on the shore. But, little as I am, I feel that God is in me, because I can bring forth out of my chaos. I make books, which are creations. I feel in myself the future life. I am like a forest which has been more than once cut down; the new shoots are stronger than ever. I know I am rising toward the sky. The sunshine is on my head. The earth gives me its generous sap, but Heaven lights me with the reflection of unknown worlds. You say the soul is only the result of your bodily powers. Why, then, is my soul more luminous when my bodily powers begin to fail? Winter is on my head, but eternal spring is in my heart. There I breathe at this moment the fragrance of the lilacs, the violets, and the roses, as twenty years ago. The nearer I approach the end, the more plainly I hear the immortal symphonies of the worlds which invite me.

"It is marvelous, yet simple. It is a fairy tale, and yet it is historic. For half a century I have been writing my thoughts in prose and verse, history, philosophy, drama, romance, tradition, satire, ode, and song. I have tried all, but I feel that I have not said a thousandth part of what is in me. When I go down to the grave I can say, like many others, I have finished my day's work; but I cannot say I have finished my life. My day will be-

gin again the next morning. The tomb is not a blind alley: it is a thoroughfare. It closes on the twilight to open on the dawn."

THEODORE PARKER wrote: "The party (Spiritualists) has an idea wider and deeper than Catholic or Protestant; namely, that God still inspires men as much as ever." * * "Now, in 1856, it seems more likely that Spiritualism will become the religion of America, than in 156, that Christianity would become the religion of the Roman Empire. It has more evidence for its wonders than any historic form of religion hitherto. It is thoroughly democratic, with no hierarchy; but inspiration is open to all. It admits all the truths of religion and morality in all the world's sects. * * Shall we know our friends again? For my own part, I cannot doubt it; least of all, when I drop a tear over their recent dust. Death does not separate them from us here. Can life in heaven do it?"

REV. J. CAMPBELL, M. A., St. Paul's Vicarage, Christ Church, N. Z., on Ascension Day, April 13, 1902, preached the philosophy of Spiritualism in these words:

"The spiritual world is co-extensive with matter, extending right through the solar system; and we know the spirit can pass through solid substances just as easily as through the air. A man who is a thousand feet below the surface of the earth in a mine, and is suddenly crushed by a fall of earth — his spirit is not held there: is passes into the spirit world, and is not hindered in the least degree by the tons' weight which may be upon the body. It makes no difference,— just as ether passes through the earth, so spirit passes through the earth. The spirit world inter-penetrates the natural world. You and I are in the spirit world at the present moment. We are in the lowest stage, and shall remain there as long as we are anchored down by the body. After that we pass to another sphere, just that one we are fitted for by our sojourn here. We used to be taught (at least, I was) that there were only two places where the departed went — heaven and hell. Nothing was said about an intermediate state, and yet the Bible is full of such teaching. . . .

"It is about those who are dead (as we say) that I wish to

speak. I said just now that they are not dead,— we must not regard them as dead. 'God is not the God of the dead, but of the living.' There they are, in the spirit world; some in 'sunny Paradise,' yet not so very far away from us. To some it is even permitted to visit this earth again. They have under certain circumstances appeared to those upon earth in physical form. It was so in the days of the prophets, it was so in the days of Christ, and it is so now. You remember the case of the prophet Samuel (recorded in the first Book, the 28th chapter, 14th verse), when he appeared to King Saul, and to the woman of Endor. And so, also, after the crucifixion, we are told that 'the bodies of many saints rose and appeared unto many.' (Matt. xxvii., 52 — 3). Very well, then, the first statement I wish to make is this: That the spiritual bodies of the departed are in the spirit world in different communities. . . There have been cases of the spirit going for a time to a higher sphere of the spiritual world — to Paradise, without the body dying. For example, St. Paul says he was caught up to the third heaven (II. Cor. xii., 2 — 4) and he describes himself as a man in Christ. There are babes in Christ as well as men in Christ, and the babes are not in the same sphere as the men. They are not fitted for it any more than a child taken from an elementary school would be fit to associate with a university graduate. The spiritual powers require developing just as the mental powers do. I should have no heart to go on if I did not believe that every fresh impulse that people receive here, mentally and spiritually, will be carried into Eternity, and place them in a higher sphere in the spirit world. . .

"At death each one passes into the spirit world, into that sphere for which he is fitted. It may be a very low one, but there he is, sorrowing for the carelessness he has exhibited during his life time; for there is no getting away from that; there will be sorrowing until they receive the truth, but they go on rising higher and higher until they come in contact with the 'spirits of the just made perfect.' There they are then, in the spirit world — some, perhaps, very near to us, some higher, but

each in that sphere that their life on earth prepared them for. But they won't stay there; they will rise higher and higher, as I said just now. We say we believe in the communion of saints; we have said it to-day in the Creed. Very well, then, we believe that the spirits in the spiritual world have communion with ours. If we don't believe that, we have no right to say we believe in the communion of saints. We know those in the spirit world are praying for us (Rev. vi., 10), and we know that we on earth may pray for them. Now don't, because there are no dead to pray for! But I do believe in praying for departed spirits. . . And as for those we look upon as lost — Oh! that we had more charity! What errible doctrines used to be taught! That the poor heathen blacks who had never heard the Gospels went down to damnation! How many are there who would teach that to-day? No, they pass away to the spirit world, and there they are taught, because the Gospel is preached in the spirit world just as it is here. This truth is brought before us by St. Peter, who says that Christ went and preached to the spirits in prison — literally, in keeping (I. Peter, iii., 19) — those in a low sphere, certainly, but capable of rising to a higher state. And St. Peter goes on to say, 'For this cause the Gospel was preached to those that are dead,'— that is, 'those departed this life.' (I. Pet. iv., 6). The Gospel was preached by Christ, and I believe that the Gospel is preached to the spirit world by the great preachers who have departed thither, and by all great and good reformers who lived the Christ-like life.' "

Judge J. W. Edmonds was born in Hudson, U. S., 1799, and in 1819 entered the law office of ex-President Martin Van Buren. In 1831 he was elected a New York State Senator. In 1843 he was appointed the Sing Sing State Prison Inspector. In 1845 was appointed Circuit Judge. In 1847 was elected Judge of the Supreme Court, and finally in 1851 took his seat upon the bench in the Court of Appeals. In the discharge of his judicial duties, and fearless independent decisions, he was often compared to Sir Matthew Hale. Theologically, he was considered an agnostic, or a materialist, doubting any future existence.

Hearing of the spiritual intercourse, he was inclined to treat it with dignified disfavor. But in November, 1850, his wife died, and he began to think more seriously of a future life, and reasons for faith in it. On one occasion he was alone reading about midnight, when he heard the voice of his wife distinctly. To use his own words, "I started as if I had been shot." He looked around him; his lamp was lighted and the fire burning cheerfully in the grate. Studying and analyzing the operations of his mind, he distinctly heard the voice again. It was a new experience. He began from this time to investigate the subject candidly, and even critically through various mediums; and near the close of 1851, he became quite fully developed himself as a medium for visions, allegorical pictures, and direct communications from the spirit world written through his own hand. His daughter, Laura, also became a writing medium, and a trance medium with the gift of tongues. The Judge now openly avowed his Spiritualism, lectured upon it in public, and wrote articles for it in the American and foreign press. He says that "Spiritualism has deepened my faith in God, and the spiritual life and teachings of Christ. It has also inspired me with the most kindly Christian feelings towards all conscientious religionists of whatever name or party." . . The pride, as he was, of the New York bar for years, a jurist of unimpeachable integrity and keen discernment, as well as an authority on international law, Judge Edmonds was not only a Spiritualist, but a spiritual medium with fine clairvoyant gifts. Sitting in his seance by the hour on Thursday evenings, and other evenings, I listened with intensest delight to the recital of his visions, as exalted as those of Peter or Paul, or of the inspired ecstatics appearing in the pre-Constantine period.

WILLIAM LLOYD GARRISON, author, anti-slavery speaker and pioneer "liberator," writing of Spiritualism, said: "The manifestations have spread from house to house, from city to city, from one part of the country to the other, across the Atlantic into Europe, till now the enlightened world is compelled to acknowledge their reality." * * "We have wit-

nessed these surprising manifestations; and our conviction is, that they cannot be accounted for on any other theory than that of spiritual agency."

WILLIAM HOWITT, the noted English writer and author of seventy volumes, was a writing and drawing medium. It gave me great pleasure to sit in one of his seances and witness his automatic drawings. In the English Dunfermeline Press Mr. Howitt wrote thus: "Who are the men who have in every country embraced Spiritualism? The rabble? the ignorant? the fanatic? By no means. But the most intelligent and learned of all classes." . . . "In America the shrewd and honest statesman and President was a Spiritualist. So were the Hon. Robert Dale Owen and Judge Edmonds." . . . "Longfellow now in England, and just treated with the highest honors of the University of Cambridge, is, and has long been a Spiritualist."

When Longfellow was upon his late European tour he attended Spiritual seances at the house of the Guppy's in Naples, and at the palatial residence of the Baron Kirkup in Florence. I had this upon the authority of several eminent gentlemen in Italy.

ABRAHAM LINCOLN, the martyred President, was a Spiritualist. He frequently attended seances at the residence of the Lauries in Washington. The daughter was a medium. It was in this same family that Miss Nettie Coburn was entranced by spirits purporting to be Jefferson, and the fathers of our country, and who plead of President Lincoln to free those four million slaves held in bondage. (See Mrs. Nettie Coburn-Maynard's work entitled, "Abraham Lincoln a Spiritualist"). Lincoln's emancipation message was an inspiration from the spirit-world. Judge Edmonds, delivering an oration in Hope Chapel, N. Y., upon the life of Lincoln, gave the proofs of this. It is undeniable.

In Judge Pierpont's address to the jury at the Surratt trial, he said: "I now come to a strange act in this dark drama — strange, though not new — so wonderful that it seems to come from beyond the veil that separates us from death. . . . "On

the morning of April 14th Mr. Lincoln called his Cabinet together. He had reason to be joyful, but he was anxious to hear from Sherman. Grant was here, and he said Sherman was all right; but President Lincoln said he feared, and related a dream — a dream which he had previous to Chancellorsville and Stone River — and whenever a disaster happened. The members of the Cabinet who heard that dream will never forget it. A few hours afterward Sherman was not heard from — but the dream was fulfilled. A disaster had befallen the Government, and Mr. Lincoln's spirit by Booth's assassin hand had returned to God who gave it."

Here is another version of this matter from a different source:

SIR M. E. GRANT DUFF, in his "Notes from a Diary," tells the story as follows. It was told to the author by Charles Dickens, who had it from Stanton, the Secretary of War. Dean Stanley, who had also heard Dickens tell the story, corroborated the accuracy of the present version. Stanton had been called to a Council at the President's, but arrived somewhat late.

After the Council was over, I walked away with the Attorney-General, and said to him, "Well, if all Councils were like this, the war would soon be at an end. The President, instead of sitting on half-a-dozen chairs and telling amusing stories, has applied himself to business, and we've got through a great deal of work." "Yes," said the Attorney-General, "but you were late. You don't know what happened." "No," I answered. "What did happen?" "All the rest of us," rejoined he, "were pretty punctual, and when we came in we found the President sitting with his head on his hand, and looking very unlike himself. At length he lifted his head, and looking around us, said, "Gentlemen, in a few hours we shall receive some very strange intelligence." Very much surprised, I said to him, "Sir, you have got some very bad news." "No," he answered, "I have got no news, but in a few hours we shall receive some very strange intelligence." Still more astonished, I said, "May we ask, sir,

UNIVERSITY

what leads you to suppose we shall receive this intelligence?" He replied, "I've had a dream. I had it the night before Bull's Run. I had it on some other occasion (which Mr. Dickens had forgotten), and I had it last night." This was stranger than ever, and I said, "May we ask, sir, the nature of your dream?" He replied, "I'm alone — I'm in a boat, and I'm out on the bosom of a great rushing river, and I drift, and I drift, and I drift." At this moment came your knock at the door. The President said, "but this is not business, gentlemen. Here is Mr. Stanton." Five hours afterwards Lincoln was assassinated.

DR. ADAM CLARK, the distinguished Methodist Commentator, was a Spiritualist. In commenting upon Saul and Samuel (see his Commentaries, pp. 298-299), says:

"I believe Samuel did actually appear to Saul; and that he was sent to warn this infatuated king of his approaching death, that he might have an opportunity to make his peace with his Maker."

"I believe there is a supernatural or spiritual world, in which HUMAN spirits, both good and bad, live in a state of consciousness."

"I believe that any of these spirits may, according to the order of God, in the laws of their place of residence, have intercourse with this world and become visible to mortals."

BISHOP JOHN P. NEWMAN, Gen. Grant's pastor in Washington, D. C., is a Spiritualist. He attended seances with other distinguished persons in the palatial residence of Senator Stanford, San Francisco. From a printed sermon of his delivered at the funeral of an aged lady at No. 561 Madison avenue, New York, I make the following extracts.

"This venerable woman has gone, not to sing songs, nor to be idle, nor indifferent as to the scenes of earth and time. These sons and grandchildren over whom she watched with tenderest love here, she will continue to love and guide hereafter. The belief is all but universal that the spirits of the departed have returned to earth. The best of the Greeks and Romans were

strong in this opinion, and those eminent in the church for learning and piety have cherished this common faith.

"Two worlds met in Bible times. The communications were as real then between earth and heaven as between New York and London to-day. From Adam till John of Patmos there was frequent intercourse between those who had gone and those who were left behind.

"Angels dined with Abraham, were companions of Daniel in the lion's den; they conversed with Mary; they delivered Peter from prison; they visited Cornelius, the Roman Centurion. Celestial visions were given to Isaiah and the prophets, to Paul and the apostles, to Stephen and the martyrs, while Samuel and Moses and Elias were returned to earth. And why should we suppose that there is less interest in heaven for earth now than in the glorious past? We have the inspired record of the return of five persons to our earth, three of whom entered the spirit-world through the portals of the grave."

"And there was another who was born here and went to that spirit-land and returned to us and remained with us from June 44 A. D. till June 64 A. D., a period of twenty years; and six years after he made this declaration public. He said: 'I was caught up to the third heaven.' This is levitation as taught in 1 Kings xviii: 12; Ezekiel iii: 14; in Acts viii: 39-40. He went not only to the place of departed spirits, but to heaven, where he hard unspeakable words. . . . Do not say if only one of our race and time would go and return and witness to us it would be sufficient? Most lawyers are satisfied with one good witness. The law is that two witnesses are sufficient to confirm a fact: but here are eight — Samuel, Moses, Elias, Christ, and four apostles. These eight witnesses are as good as eight hundred.

"But do the communications between the two worlds continue to this day? Let us not be deterred in answering this question, because a great Bible fact has been perverted for lust and lucre. Let us rise to the sublimity and purity of the great Bible truth, and on this day of sorrow console our hearts there-

with. It was the opinion of Wesley that Swedenborg was visited by the spirits of his departed friends. Dr. Adam Clark believed that the departed spirits returned to earth."

THE APOSTLES AND DISCIPLES of Jesus Christ were Spiritualists. Jesus chose them because they had mediumistic, or spiritual gifts. Paul heard the spirit voice. Both Paul and Peter had trances, as do the mediums of to-day. And Jesus expressly said: "He that believeth in me, the works that I do shall he do also, and greater works than these shall he do." Again he said, "These signs (various spiritual manifestations) shall follow them that believe." And these signs, gifts, and demonstrations of the future life did follow the early Christians for the first three centuries. Mosheim confirms this view, saying:

"It is easier to conceive than to express how much the spiritual powers and the extraordinary divine gifts which the early Christians exercised on various occasions, contributed to extend the limits of the church. . . . Though the gift of foreign tongues appears to have gradually ceased, yet other spiritual gifts, healings, prophecies, visions, and the discerning of spirits with which God favored the rising church, were, as we learn from numerous testimonies of the ancients, continued to some extent for several centuries."

IGNATIUS, native of Syria and pupil of Polycarp, declares that —

"Some in the church most certainly have a divine knowledge of things to come. Some have visions; others utter prophecies, and heal the sick by laying on of hands; and others still speak in many tongues, bringing to light the secret things of men, angels, and expounding the mysteries of God."

Many confirmatory testimonies might be quoted from Clement of Rome, Barnabas, Papias, Justin Apollinaris, Cyprian, Lactantius, and others of the earlier fathers. The Phrygian Montannus affirmed with great emphasis that "These continuous prophecies, healing gifts, tongues, and visions are the divine inheritance of the true Christian," quoting in confirmation the

old Scripture words, "Where there is no vision the people perish."

ST. ANTHONY, in one of his fiery sermons, exclaimed:

"We walk in the midst of demons, who give us evil thoughts; and also in the midst of good angels who give us heavenly thoughts. When these latter are especially present, there is no disturbance, no contention, no clamour; but something so calm and gentle that it fills the soul with gladness. The Lord is my witness that after many tears and fastings I have been surrounded by a band of angels, good spirits, and joyfully joined in singing with them."

TATIAN, in his orations against the Greeks, said:

"Your poetess Sappho was an impudent courtesan, and sung her own wantonness; but our women full of faith in Christ are chaste, and our virgins, at the distaff, utter divine oracles, see visions, and sing the holy words that are given them by inspiration."

TERTULLIAN, with fierce authority, challenged the heathen (Roman orthodox religionists) to a trial of superiority in the matter of casting out demons, and the exercise of other spiritual gifts characterizing Christians. Among other facts, he referred to a sister's prophecies and very remarkable revelations. These are his words in the "De Anima:"

"There is a sister among us who possesses a faculty of revelations. Commonly during religious service she falls into a trance, holding communion with the angels, beholding Jesus Himself, hearing divine mysteries explained, reading the hearts of some person, and administering to such as require it. When the Scriptures are read or psalms sung, spiritual beings minister visions to her. We were speaking of the soul once, when our sister was in the spirit [entranced]; and, the people departing, she then communicated to us what she had seen in her ecstasy, which was afterwards closely inquired into and tested. She declared she had seen a soul in bodily shape, that appeared to be a spirit, neither empty nor formless, but so substantial that it

might be touched. It was tender, shining, of the color of the air, but in everything resembling the human form."

DR. PHILIP SCHAFF, the greatest of modern church historians, wrote (Church History, Vol. III., 465): "Clairvoyance, magnetic phenomena, and unusual states of the human soul are full of deep mysteries, and stand nearer the invisible spirit world than the everyday mind of the multitude suspects."

DR. ROBERT CHAMBERS, F. R. S., LL. D., the famous writer, publisher, and author of "Vestiges of Creation," Cyclopedia of English literature, etc., was born in Peebles, Scotland, and after due investigation became a Spiritualist, writing thus:

"Already Spiritualism, conducted as it usually is, has had a prodigious effect throughout America, and partly in the old world also, in redeeming multitudes from hardened atheism and materialism, proving to them, by the positive demonstration which their positive cast of mind requires, that there is another world, that there is a non-material form of humanity, and that many miraculous things which they had hitherto scoffed at are true." "I have for many years known that these phenomena are real, as distinguished from imposture; and when fully accepted will revolutionize the whole frame of human opinion on many important matters."

The noted William Howitt, in a letter written to the "Spiritual Magazine," London, Jan. 2, 1861, says: "Dr. Robert Chambers has been making an extensive tour of the United States. I saw him the other day and asked him, 'What of the Spiritualism in the American States?' He replied, "I have studied that question wherever I have gone, and the result was most satisfactory. There the great fight is nearly over; you hear little comparatively, said of it, but you find it in all the churches. It has given new evidence, new life, a new leaven to Christianity there. It has destroyed much bigotry and sectarian feeling; it has wonderfully quickened the pulse of the religious heart, and spread a sounder and nobler tone of faith, a more palpable sentiment of "peace on earth and good will towards man."

GEORGE H. HEPWORTH.—It gave me a great pleasure

while recently in New York to have a most interesting interview with Mrs. Hepworth, wife of the late Mr. George H. Hepworth, writer of those very excellent Sunday sermons appearing in the New York Herald. He was for seventeen years on the staff of this great New York daily, and seven years a member of the Council. It was well-known in journalistic circles that he was a Spiritualist. Mrs. Hepworth assured me during our conversation that he was conscious of the presence of invisible helpers when preparing his Sunday sermons for the "Herald." It gave him great pleasure to converse with the heavenly intelligences that inspired and influenced Mrs. Dearborn, of Brooklyn,— a very estimable woman.

CHARLES DICKENS, in a letter to Forster, the author of the "Life of Charles Dickens." says: "When in the midst of this trouble and pain, I sit down to my books, some beneficent power shows it all to me, and tempts me to be interested; and I don't invent — really I do not — but SEE IT and write it down." James T. Field, Dickens' American publisher, says Dickens told him that when writing "The Old Curiosity Shop," little Nell was constantly at his elbow, no matter where he might happen to be, claiming his attention and demanding his sympathy, as if jealous when he spoke to anybody else. When he was writing "Martin Chuzzlewit," Mrs. Gamp kept him in such paroxysms of laughter by whispering to him in the most inopportune places — sometimes even in church — that he was compelled to fight her off by main force, when he did not want her company, and threatened to have nothing more to do with her unless she could behave better, and come only when she was called.

In "Nicholas Nickleby," Smike asks Nicholas: "Do you remember the boy that died here?" (They were at Wackford Squeers' Academy).

"I was not here, you know; but what of him?"

"I was with him at night; and, when all was silent, he cried no more for friends he wished to come and sit with him; but, began to see faces around his bed that came from home: he

said they smiled and talked to him; and he died at last, lifting his head to kiss them."

This is an affecting picture, impossible without spirit presence, but unmistakably indicating the clairvoyant condition in the hour of mortal dissolution.

PRUDHOMME.—In announcing that the Nobel prize of £8,000, awarded every fourth year for the best poem, has been just gained by M. Sully Prudhomme, "Les Annales Poliques et Litteraires," a weekly journal with a circulation of 100,500, published in Paris, mentions that this celebrated poet is an avowed Spiritualist. His own admission of the fact is extremely frank and courageous. He says that he was very much perplexed by the facts established by such savans as Sir William Crookes in England, and by M. Charles Richet in France; and that some friends in whom he had the greatest confidence, resolved upon sending for Eusapia Paladinio, and on investigating the phenomena for themselves. They did so in the house of one of the party, and under conditions so rigorous as to preclude the possibility of fraud or delusion. He then related the various physical manifestations which occurred, and after having done so, makes the following statement: "My conviction is that I have assisted at some phenomena which I cannot connect with any ordinary physical law. My impression is that fraud in every case is more than improbable, at least in whatsoever concerns the displacement to a distance of heavy articles, previously placed by companions and myself. This is all that I can say. For my own part, I call everything natural which is scientifically established; so that the word "mysterious" simply signifies that which is still surprising for the want of our ability to explain it. I consider that the scientific spirit consists in the demonstration of facts, and not to deny a priori any fact which is contradictory of ascertained laws, and not to accept any which has not been determined by verifiable and certain conditions." Why do not the pseudo-scientific adversaries of Spiritualism imitate the example of M. Sully Prudhomme, and M. Victorien Sardou, and investigate before they deny and condemn?

Mrs. Emma Rood Tuttle, poet and press writer; Eliza W. Farnham, author of "Ideal Attained;" Mrs. M. A. Livermore — all writers and believers in present angel ministries.

NAPOLEON BONAPARTE.—It is acknowledged by all biographical readers that Bonaparte believed implicitly in the occasional interference of spiritual agencies in mortal affairs. In other words, he stoutly believed in invisible presences, and was pronounced "very superstitious."

One of the instances reported concerning him was, that on every great occasion — whether in public or private, in prosperity or adversity — he was contsantly visited by an unknown and, as many deemed, a SPECTRAL personage, of very diminutive size, and clothed — even to the mask on his face — in vermilion red. Whether the celebrated "little red man" was a messenger from the higher or lower worlds, we do not pretend to say. The Emperor himself, and his most trusted confidants, all admitted that, at least, he was not a being of this world. It was on a certain occasion then, when Napoleon had been reviewing, with pride of heart, and almost super-human feelings of triumph, his magnificent army, stretched out in glittering lines, ranks, squares, and battalions, previous to his last great martial enterprise, that reining up his horse and gazing over the scene of pomp and power, he gasped forth his joy, triumph, and pride, in the oft-repeated word "Magnifique! Magnifique!" (magnificent). As he spoke, a voice at his ear in clear and distinct tones, said, "And yet ere another year shall pass away, all these glittering lines shall be strewed in the dust; all these vast battalions shall vanish, and not a trace shall be left of the mighty army who now bend before you in human idolatry." Turning to gaze upon the audacious speaker, the Emperor beheld, with a shudder, THE LITTLE RED MAN standing at his bridle. "Prophet of evil!" he replied, "what can touch me? What affect, or even disturb my power? and what force, under heaven, can conquer, or much less destroy, this superb army?" "Look up, and behold their destroyer!" answered the spectre. The Emperor gazed with astonishment, and then and there — in the twinkling

of an eye — he beheld hundreds, then thousands, and, at last, millions of little tiny yellow birds, winging and fluttering in and out of the lines of the outstretched regiments; at first they seemed only to dazzle his sight — at length their multitude increased to such dense masses that the air was filled with them, and every line, every casque, helmet, waving plume, and glittering bayonet was hidden — not a form remained visible. The little yellow birds had quenched the sight from the eyes of the amazed holder. "Fiend! or whatever other agent of the evil one thou may'st be," cried the Emperor, "tell me the name of those yellow birds — what are they?" "Public opinion," replied the spectre, and vanished.

HARRIET HOSMER, the sculptor. Visiting her native country, Mrs. L. M. Child says: "I had an interview with her, during which our conversation happened to turn upon dreams and visions. "I had some experience in that way," she said. "Let me tell you a singular circumstance that happened to me in Rome. An Italian girl named Rosa was in my employ for a long time, but was finally obliged to return to her mother on account of confirmed ill health. We were mutually sorry to part, for we liked each other. When I took my customary excursion on horseback I frequently called to see her. On one of these occasions I found her brighter than I had seen her for some time past. I had long relinquished hopes of her recovery, but there was nothing in her appearance which gave me the impression of immediate danger. I left with the expectation of calling to see her many times. During the remainder of the day I was busy at my studio, and do not recollect that Rosa was in my thoughts after I parted from her. I retired to rest in good health and in a quiet frame of mind. But I awoke from a sound sleep with an oppressive feeling that some one was in the room. I wondered at the sensation, for it was entirely new to me, but in vain I tried to dispel it. I peered beyond the curtains of my bed, but could distinguish no object in the darkness. Trying to gather up my thoughts I soon reflected that the door was locked, and that I had put the key under my bolster. I felt for

it and found it where I had placed it. I said to myself that I had probably had some ugly dream, and waked with a vague impression of it on my mind. Reasoning thus I arranged myself comfortably for another nap. I am habitually a good sleeper, a stranger to fear; but do what I would, the idea still haunted me that some one was in my room. Finding it impossible to sleep, I longed for daylight to dawn, that I might rise and pursue my customary avocations. It was not long before I was able to distinguish the furniture in my room, and soon after, I heard in the apartments below, familiar noises of servants opening windows and doors. An old clock proclaimed the hour. I counted one, two, three, four, five, and resolved to arise immediately. My bed was partially screened by a long curtain, looped up at the side. As I raised my head from the pillow, Rosa looked inside the curtain and smiled at me. The idea of anything supernatural (spiritual) did not occur to me. Simply surprised, I exclaimed:

"'Why, Rosa, how came you here when you are so ill?'

"'I am well now,' she replied.

"With no other thought than that of greeting her joyfully I sprang out of bed. There was no Rosa there! I moved the curtains, thinking she might, perhaps, have playfully hidden behind the folds. The same feeling induced me to look into the closet. The sight of her had come so suddenly, that in the first moment of surprise and bewilderment, I did not reflect that the door was locked. When I became convinced that there was no one in the room but myself, I recollected that fact, and thought I must have seen a vision.

"At the breakfast table, I said to the old lady with whom I boarded, 'Rosa is dead.'

"'What do you mean by that?' she inquired. 'You told me that she seemed better than common when you called to see her yesterday.'

"I related the occurrences of the morning, and told her I had a strong impression Rosa was dead. She laughed and said I 'had dreamed it all.' I assured her that I was thoroughly

awake, and in proof thereof told her that I had heard all the accustomed household noises, and had counted the clock when it struck five.

"She replied, "All that is very possible, my dear. The clock struck in your dream. Real sounds often mix with the illusions of sleep. I am surprised that a dream should make such an impression on a young lady as free from superstition as you are.'

"She continued to jest on the subject, and slightly annoyed me by the persistence in believing it to be a dream, when I was perfectly sure of having been awake. To settle the question, I summoned a messenger, and sent him to inquire how Rosa was. He returned with the answer that 'she died this morning at 5 o'clock.'

"I wrote these statements as Miss Hosmer told them to me, and after I had shown them to her, I asked her if she had any objections to its being published without the suppression of names. She replied, 'You have reported the matter correctly. Make what use you please of it. You cannot think it more strange or more unaccountable than I do myself.' "

Clairvoyance is a part of Spiritualism.

D. D. HOME was in Rome in 1863, taking a deep interest in sculpturing, and known to be a Spiritualist medium. He was watched. On the second of January he was summoned before the Roman police, interrogated concerning his mediumship, and was ordered by the Governor of Rome, Matteucci, expressing the will of the cardinal and the pope, to leave the city on the ground of "sorcery," and the fascination connected with the practice of the black art. * * *

It is well-known that the crowned heads of Europe attended Mr. Home's seances,— Napoleon, the Russian Czar, and others. In 1864 the great English Commoner, John Bright, Sir Chas. Nicholson, Sir E. B. Lytton, Sir Daniel Cooper, Dr. Robert Chambers, Mr. John Ruskin, and other celebrities, attended Home's seance at the residence of Mrs. MacDougall Gregory, a Scottish Spiritualist, living in Grosvenor Street, and widow of the distinguished Professor Gregory of Edinburg. Ruskin had

a number of seances with Home, but his diplomacy overshadowing his courage, he was always cautious about avering any convictions. His printed correspondence, always commencing "My Dear Mr. Home," was very interesting.

JOHN BRIGHT, in a letter dated "4, Hanover St., May 6, '64," addressed to Mr. S. C. Hall, relating to a seance with Home, writes: "Would Wednesday night, the 11th inst., suit you for another sitting with Mr. Home? Mr. Tite, Member of Parliament, whom I think you know, has several times expressed to me his great wish to be present on an occasion when manifestations may be expected. . . I hope you will be able to arrange with Mr. Home, and that he will not think me intrusive. "JOHN BRIGHT."

When in England in 1869, accompanied by Mr. Bailie, a noted poet, I spent an afternoon with John Bright at his elegant home in Rochdale. After conversing upon the genius of the English and American Governments, our small standing army, and the great expensive standing armies of Europe, I turned purposely to the subject of arbitration, which he favored, and later to Spiritualism, when Mr. Bright said, in substance: "I have witnessed a number of D. D. Home's manifestations. They were truly wonderful. I can attribute them to no cause except it be the one alleged, that of intelligent, disembodied spirits. But," he added, with considerable caution,—a caution prominent among politicians and statesmen,—"I do not say that this is so; but if it be true, it is the strongest tangible proof we have of immortality." Is it cowardice, or an overmastering timidity that seals so many statesmen's lips upon this momentous subject, the demonstrated proof of a future existence?

In D. D. Home's "Life and Mission," by his wife (p. 15) is a declaration signed by D. A. Wells, a Harvard University professor; William Bryant, the distinguished poet, and others, describing the manifestations witnessed in a seance room at Mr. Elmer's, Springfield, Mass., the closing words of which are,—"We know that (in this seance with D. D. Home) we were not imposed upon nor deceived." Speaking of the poet, Bryant,

brings to mind that when in Florence, Italy, the guest of Baron Kirkup, I saw in an elegant card-case the card of Longfellow. I said to the Baron:

"I infer from this card that you have met the poet, Longfellow?"

"Yes, I beg to say that I was honored with his presence as a guest, and a most amiable and cultured gentleman he was. You see I have some of his poems, which I admire because they abound in Spiritualism," passing me the volume which had these lines and other passages marked. . . .

"Did he clearly avow himself a Spiritualist?"

"He assuredly did during several conversations, and further, greatly enjoyed some spirit seances in this room."

My slowly uttered reply was: "I supposed him to be a Spiritualist, but I was not aware that he had ever openly admitted it in America." . . .

When travelling in the South of Europe a number of years ago, and visiting Rome, I was introduced to his Highness George, Prince of Solms, a most earnest Spiritualist. He had been converted to Spiritualism by sitting in the seances of Mr. Home at Ryde in 1862. I last met him on Pincian Hill in Rome, the environments of which were indescribably beautiful. Standing by a fountain, where we were watching the silvery sprays, he remarked, "How sweet the thought that in the highlands of the hereafter fountains never cease to flow, flowers to bloom, nor are good-byes ever heard," and with these heartfelt words he extended the parting hand. It was warm with friendship.

LORD LINDSAY, was a frequent attendant in Mr. Home's seances, while the Earl of Dunraven, and his son, then Lord Adair, made a record of eighty of these seances which were printed in a volume for private circulation.

LORD HOWDEN, a former British Minister to Madrid, was a firm Spiritualist, giving D. D. Home letters of introduction to the British Ambassadors at Vienna and Constantinople.

Home gave seances to the King of Wurtemburg. . . . Meeting Mr. Home again at Baden-Baden, he inquired about

the "spirits," and expressed "deep gratitude at the light they had given him of futurity."

PROFESSOR VON BOUTLEROW, of the Academy of Science of St. Petersburgh, attending Mr. Home's seances, admitted after a long and scientifically conducted series of experiments, the genuineness of the phenomena, and came to the same conclusion that did the illustrious scientist and chemist, Sir William Crookes.

ALEXANDER II., Emperor of Russia, and her Majesty the Empress, invited Mr. Home to their Winter Palace, where they received striking and convincing tests and manifestations, touching the Empire and the future Emperor. Alexander II. so esteemed Mr. Home, and so fully accepted his spirit manifestations that upon Mr. Home's marriage he sent him a splendid ring, and setting of a magnificent sapphire surrounded with diamonds. . . .

Mr. Home, in writing upon this and other matters relating to Spiritualism and the Emperor, said: "His most gracious Majesty upon this, as upon every occasion, has shown me the greatest kindness, and I have the highest veneration for him not only as a monarch, but as a man of the most kind and generous feelings." (This was written in 1858).

COUNT ALEXIS TOLSTOY, a groomsman at Home's wedding, was a zealous Spiritualist. This Alexis Tolstoy, a poet, was a name sake of the great novelist, Count Tolstoy.

THE EMPEROR NAPOLEON had Mr. Home at the Tuilleries several times to witness the spirit manifestations. The Emperor selected five personages of the court, taking their seats at the table and placing their hands upon it. The table soon vibrated, then trembled, and was then lifted up from the floor. Then came raps upon the table. Responses were spelled out, and the mental questions of the Emperor satisfactorily answered.

The Emperor brought the Empress into the room, and sitting at the table. Soon, she said, "I felt the hand of my father in mine."

"How could you distinguish it?" asked the Emperor incredulously.

"I could distinguish it among a thousand," answered the Empress, "from a defect in one of the fingers, just as it was in life. As it lay in mine I satisfied myself of this defect."

The Emperor in his turn was touched by the hand, and verified the fact of the defect referred to by the Empress. . .

At another seance in the Tuileries, the Emperor and members of the Court, Prince Murat, Lord Dunraven, and other distinguished persons, the massive table rose up and floated; it would sometimes be very heavy, then light as a feather. Phenomena similar to this was witnessed by Sir William Crookes. (See 'Quarterly Journal of Science," 1871).

At the third of the Tuileries seances, the light subdued, a hand appeared, moved across the table, lifted the pencil and wrote on a sheet of paper the single word, "Napoleon." The writing was the recognized autograph of the Emperor Napoleon; the hand small and beautifully formed as his is recorded to have been.

The Empress, moved by the sight of the hand, requested permission to kiss it, and it placed itself to her lips, then to the lips of the Emperor. The hand was distinctly seen. This seance, like all others at the Tuileries, was held in a good light." ("Life and Mission of Home," p. 78).

It was reported that these marvelous spirit manifestations did not convince the Emperor Napoleon of the truth of Spiritualism, nor of the moral integrity of Mr. Home, to which Prince Murat replied as follows: "When you left the room, the Emperor leaned forward with his arms on the table and said in the most impressive manned, 'Whoever says that Home is a charlatan, is a liar.'" To the Duke de Morney the Emperor said later, had proof of these manifestations, and I am certain of what I have seen." ("Life and Mission of Home," p. 79).

ABRAM H. DAILEY (Brooklyn, N. Y.) is a writer, author, and distinguished jurist — a gentleman doing an extensive legal

practice, and having convictions, has also the moral courage, like the eminent Judge Edmonds before him, to defend them. In 1863 he was elected justice of the Fourth District Court of Brooklyn. In 1875 he was elected Surrogate of the County of Kings. Judge Dailey has written several published essays upon hypnotism; its relation to medico-legal jurisprudence. He was a member of the psychological congress which convened at Chicago during the Columbian Exposition, where he read a voluminous paper upon the celebrated case of Mollie Fancher of Brooklyn. Later, he published a book on her life. He is ex-President of the Medico-legal Society of New York, and President of the Lake Pleasant Spiritualist Camp-meeting.

MISS MOLLIE FANCHER is not only a mere clairvoyant, but she has other spiritual gifts. Among other things her biographer Judge Dailey reports:

"Well, as I have said, my vision is not always the same; much depends how I am feeling, and the weather conditions. Sometimes the whole top of my head seems on fire with the influx of light; my range of vision is very great, and my sight astonishingly clear. Then again it seems as if I was seeing through a smoked glass, and my vision or consciousness of things is dim and indistinct. Sometimes I can see all through the house" (p. 230).

I am convinced . . . that it is not at all times necessary for her [Miss F.] to be in that [the trance] condition to exercise the phenomenon of so-called second sight. I have seen it manifested on several occasions (George F. Sargent, p. 105).

It was my good fortune some twenty years ago to visit Miss Fancher in connection with Miss Rhoda Fuller, a Spiritualist medium, and niece of President Millard Filmore. Upon being introduced and taking our seats, she remarked, "I knew you were coming. I saw you as you opened the gate." Miss Fuller inquired, "How could you thus see us?"

She replied, "I see with my inner eyes, which are called clairvoyant eyes. I see people both in their bodies and out of their bodies. This is to me as much a marvel as it is to you."

Though confined to her bed for long weary years, and unable to move at times only a hand, an arm or the neck, she seemed composed and comparatively happy. This visit made a very deep impression upon my mind, demonstrating the fact that a person can live in two worlds at the same time: the physical and the spiritual.

TORQUATO TASSO.—To those well read in Italian history, Tasso's remarkable visions are well known. He was called the epic poet of his age. Corresponding with his friends, he frequently spoke of his spiritual visitations. Good spirits strengthened and encouraged him, and bad ones vexed or tormented him; in fact, like many mediums to-day, he was at times obsessed. Here is what he wrote to a friend:

"This day, being the last but one of the year, the brother of the Rev. Licino has brought me two letters from Vostra Signoria, but one has disappeared after I had read it, and I think the Spirit (il folletto) has carried it away, because it is that letter in which he is mentioned. This is one of those miracles which I have frequently seen in the hospital (of St. Ann, which was his prison) on which account I feel certain that it is the work of some sorcerer (mago) and I have many other proofs of it, but particularly of a roll of bread taken from before me, visibly, half an hour before sunset (a ventrite ore); of a plate of fruit taken from before me the other day when that amiable young Pole so worthy of admiration came to see me; and of several other articles of food to which at other times the same thing occurred when no one entered my prison; of a pair of gloves, of letters, and of books taken out of boxes that were shut and found on the ground in the morning, and others that were never found, and I know not what became of them. . . . I will not conceal my miseries, that you, signor, may help me with all your force, with all your diligence, and with all your good faith. Know then that besides these miracles of the folletta, which I can describe at length on some other occasion, there are many nocturnal terrors, for being awake certain small flames (flamette) seem to appear in the air; and sometimes my eyes

sparkle in such a manner that I have feared losing my sight — sparks have flown out of them visibly. I have seen likewise in the middle of the head of the bed shadows of mice which from any natural causes could not happen in that place; and often I have heard whistles, tinklings, bells, and the sound of a clock which has often struck one."

In a letter by Torquato Tasso, 1544, he says:

"You know that I have been ill and have never been entirely cured; perhaps I have greater need of an exorciser than of a physician, because the illness is owing to magical art. Compassion ought to be felt for my long suffering. Of the folletto (spirit) I will still tell you some more particulars. The little thief has robbed me of many scudi; I don't know how many, because I do not keep any account of them as misers do, but perhaps they amount to twenty. He overturns my books, opens my boxes, steals my keys that I cannot defend myself from him. I am unhappy at all times, but most at night." (See Baron Seymour Kirkup's letter, Florence, May 26, 1862. S. Magasin, London).

ADIN BALLOU, Hopedale, Mass.—When lecturing some twenty-five years ago to the Spiritualist society in Cambridgeport, Mass., I exchanged Sunday services with the Rev. Adin Ballou, whom Count Tolstoi pronounces one of the "greatest and noblest men of America." Adin Ballou, though a clergyman, had the moral bravery and independence to invesigate Spiritualism, and when receiving evidences of its reality, he was courageous enough to express publicly his convictions. In his book he says: "I have seen tables and light stands of various sizes, moved about in the most astonishing manner by invisible agencies, with only the gentle and passive resting of the hands and finger ends of the medium on one of their edges. Also many distinct movings of such objects by request without the touch of the medium at all. I have sat and conversed by the hour together with the authors of these sounds, and motions, by means of signals first agreed upon; asking questions and obtaining answers — receiving communications spelled out by the

alphabet — discussing propositions sometimes made by them to me, and vice versa. I have witnessed the asking of mental questions by inquirers, who received as prompt and correct answers as when the questions were asked audibly to the cognition of the medium.

"I have known these invisibles by request, to write their names with a common plumbago pencil on a clean sheet of paper,— half a dozen of them, each in a different hand. . . . I have requested what purported to be the spirit of a friend many years deceased, to go to a particular place, several miles distant from that of the sitting and to bring me back intelligence respecting the then health and doings of a certain relative well known to the party. In three minutes of time, the intelligence was obtained, numerous particulars given, some of them rather improbable, but every one exactly confirmed the next day by personal inquiries made for that purpose.

"I have been requested by the invisibles to speak on a particular subject, at a given time and place, with the assurance that responses should be made on the occasion by knockings, approving the truths uttered,— all of which was strikingly verified."

BISHOP T. M. CLARK was a born Spiritualist. When I was lecturing in Providence, R. I., in 1866-7 (if memory serves — I am not good at dates) I called upon Bishop Clark and had a most interesting conversation with him upon New England religious progress from John Calvin's and Cotton Mather's time up to 1848, the dawn of modern Spiritualism. The Bishop had met not long previous, Robert Dale Owen, at a watering place, and he kindly related to me portions of their conversation. The interview was deeply interesting, as two congenial souls had met.

Bishop Clark, when residing at Hartford, Conn., attended Mr. D. D. Home's seances, closely investigating them in his own house. In a letter that the Rev. Dr. Clark wrote to Home, dated Hartford, June 2, 1854, occur the following passages:

. . "I can imagine you looking out from your elevation

in Roxbury upon the distant sea, and then up into the more distant heavens to see who are looking down upon you from above. . . You have the pleasant assurance of having been the instrument of conveying incalculable joy and comfort to the hearts of many people; in the case of some you have changed the whole aspect of their existence. You have made dwelling places light that were dark before. . . My book is posted up to that last night in your chamber. Those tangible demonstrations cannot be recorded on paper." . . .

Under date of Hartford, June 25, 1854, he again wrote:

"How I wish you could drop in upon us this quiet Sunday evening. It seems hardly possible that we can ever have more of those wonderful scenes which we have passed through with you. When I recall the incidents as they occurred they appear almost too great to be believed. Do you get anything new — that is, anything different in kind from what we have experienced?" . .

Having been away and engaged in more "worldly matters," he again writes: "I have now a strong appetite for something a little spiritual."

Yes, the clergy are hungering for things spiritual, which they cannot get from the manna of Moses nor from any cold dead forms and ceremonies. To get real soul food they are obliged to go to mediums, intermediaries, or clairvoyant sensitives.

BARON SEYMOUR KIRKUP.— Returning from a consular appointment in Asiatic Turkey, I went from Rome to Florence, as the guest of Baron Kirkup, 1309 Ponte Vecchio, Florence. The Baron spent hours and hours describing to me the manifestations through mediums that he had in his own house. Among other things he said: "Some spirits have been seen by my mediums when consciously awake as well as asleep; and some have been seen by myself. But the most remarkable of these manifestations (see "Spiritual Magazine, Vol. IV., p. 73) are the numerous "Apports," as the French called them, which have taken place here — presents of all sorts, which are val-

uable, brought to us and preserved by us with care, and others which we gave in return,— rings, lockets, etc., which have been carried away out of inaccessible, locked-up, and sealed rooms (only a window open), and brought back by appointment by the spirits." Similar things we saw and had done both at Mrs. Fletcher's residence, Hawthorn, Melbourne, Australia, and in Mr .Stanford's room, Melbourne.

Here in the Baron's drawing room I saw a copy of Longfellow's poems, and Longfellow's card in the beautiful card case. Speaking of these poems to the Baron, he said: "You must be favored in America with such a distinguished poet being a Spiritualist."

My reply was, "I did not know that he was a Spiritualist. Certainly, he had never publicly avowed his Spiritualism, although some of his poems abounded in straight-out and beautiful Spiritualistic sentiment."

The Baron remarked, "Well, he conversed with me upon Spiritualism as other Spiritualists do, and enjoyed a seance with the medium then residing with me. So I had naturally supposed that he was a Spiritualist." Seymour Kirkup, a great student and Baron, openly avowed his Spiritualism, and opened his purse to the dissemination of the principles.

REV. DR. LYMAN ABBOTT.—"I believe there is a spirit which death does not quench, but releases and makes efficacious. I derive my belief partly from the Bible, partly from the testimony of others, and partly from my own experience. I do not believe that those who have died have gone far away from us. They have passed beyond our ken, but we are not beyond theirs. If our eyes were open, who knows but that we could see those who have gone from us and yet have not gone from us?"

BEDE, the venerable.— (Born 673, Durham, England), ecclesiastical historian, author, commentator, and metaphysician, exhibited his clairvoyance — his spiritual trust and spiritual life in dying. It was a calm, peaceful evening in the spring of 735 — the evening of Ascension Day — and in his quiet cell in the monastery of Jarrow, as the historian informs us, that an aged

monk lay dying. With labored utterance he tried to dictate to his scribe, while a group of fair-haired Saxon youths stood sorrowfully by with tears, beseeching their dear master to rest."

This retiring recluse was the most famous scholar of his day in western Europe. Through him, Jarrow-on-the-Tyne had become the great center of literature and science, hundreds of eager students crowding yearly to its halls to learn of the illustrious Bede. He was deeply versed in the literature of Greece and Rome,— he had written on medicine and science, and astronomy, and rhetoric, and was an advocate of the noblest thoughts of his age. His "ecclesiastical history" is still the chief source of our knowledge of ancient England. But none of his studies were to him equal to the study of religion. None of his books of so great importance as his "Commentaries" on spiritual subjects. Even then as he lay on his deathbed he was feebly dictating to his scribe his superior translation of St. John's Gospel. 'I don't want my boys to read an error,' he said, 'or to work to no purpose after I am gone.'

And these young men seem to have deeply loved the gentle old man. An epistle has come down to us from his disciple, Cuthbert, telling of what had happened on this noted ascension day.

"Our father and spiritual master," he says, "seems especially illumined, and has translated the gospel of St. John as far as 'what are these among so many.'"

"He began to suffer much in his breath, and a swelling came in his feet; but seemingly inspired, he went on dictating to his scribe. 'Go on rapidly,' he said, 'I know not how long I shall hold out, or how soon the Master will send his angels for me.'

"All night long he lay awake, and when day dawned he commanded us to write with all speed what he had begun. . . . Angels are waiting.

"There remains but one chapter, Master," said the anxious scribe, "but it seems very hard for you to speak."

"Nay, it is easy — for the good angels give me strength," replied Bede. "Take up thy pen and write quickly."

Amid blinding tears the young scribe wrote on.

"And now, father," said he, as he eagerly caught the last words from his quivering lips, "only one sentence remains." Bede dictated it, and then looking up, exclaimed, "Oh, the brightness of their coming,— how sweet their music!"

"It is finished, master," cried the youth, raising his head as the last word was written.

"Ay, it is truly finished," echoed the dying saint, his face the meanwhile seemingly illumined with more than spiritual brightness,— "Lift me up; place me at that window of my cell where I have so often prayed to the Father of lights, and to the ministering angels that do the Father's will." And with these words his beautiful spirit passed on to meet those loved ones who inspired him to the last moment of his life.

LILIAN WHITING, author of "Spiritual Significance," "The World Beautiful," "After Her Death," "From Dreamland Sent," "Kate Field,— a Record," "Study of Mrs. E. B. Browning," etc., in writing of Mrs. Piper's alleged "confession," says that Mrs. Piper "clearly pointed out that when she used the term telepathy, in explanation of the message that came through her organism, she meant telepathy from those in the Unseen, and not from persons in this world,— as she was made to appear to say, in the interview.' Mrs. Piper also declared that she 'did not say that she "denied the spiritualistic hypothesis."' * * "Spiritualism has not come to destroy, but to fulfil. It has come to fulfil the hopes and longings of human life and to inform them with the vitality of faith and conviction. It has come to transform the present. Has not the time arrived when we must all be 'strenuous' in our unceasing combat of the idea that the faith of Spiritualism begins and ends with a belief in communication between those in the Seen and in the Unseen? That is but one fact in a chain of noble and comprehensive philosophy and a philosophy that holds in solution the entire eternal processes of life. It is as if one regarded conversation, or the writing of letters, or the sending of telegrams, as comprehending the entire life of humanity, whereas mutual communication is one fact only

in a complicated system of living. Now Spiritualism, in its true and entire sense, includes all economic and social advances of the race; all the inventions and discoveries of science; all the higher truths that may be embodied in literary and in ethical expression; because the initial condition of all these various trends of expression that make up progress is that of a true conception of the nature of man and his relation to the visible universe. When we realize the absolute oneness of existence; that death is no break, no crisis, but merely an event in life; when we realize the nature of the process,—

'Eternal process moving on;
From state to state the spirit walks,'—

we find in it a new encouragement to activity, a new stimulus for all important acquirement, and a new discrimination of values regarding the significant pursuits of life."

REV. DR. DE COSTA says: We do not know how the communication is maintained, but we may believe that we have communion with the departed; that in going away they come near; that in birth is comprehension and in death expansion. The dead may prove as valuable to us as the living. It is unfortunate that the Church does not make as much of this thought as it might, or should.—New York Herald.

GERALD MASSEY, poet and author, says: Spiritualism will make religion infinitely more real, and translate it from the domain of belief to that of life. It has been to me, in common with many others, such a lifting of the mental horizon and a letting in of the heavens — such a transformation of faiths into facts — that I can only compare life without it to sailing on board ship with hatches battened down, and being kept prisoner, cribbed, cabined, and confined, living by the light of a candle — dark to the glory overhead, and blind to a thousand possibilities of being — and then suddenly on some starry night allowed to go on deck for the first time to see the stupendous mechanism of the starry heavens all aglow with the glory of God, to feel that vast vision glittering in the eyes, bewilderingly beautiful, and drink in new life with every breath of this wondrous liberty,

which makes you dilate almost large enough in soul to fill the immensity which you see around you.

JOEL TIFFANY (Chicago), author, essayist, and an eminent jurist.

RT. REV. WILLIAM H. MORELAND, Bishop, Sacramento, Cal., says:

As a Christian and a spiritual being I believe that, communications with the spiritual world are reasonable and to be expected; indeed, that our whole religion reveals it and requires it, and that as a matter of fact, we practice intercourse with the spiritual world every day of our lives.

HENRY C. WRIGHT, anti-slavery author and lecturer, says:

"Spiritualism demonstrates the continuity of life here and hereafter; and if its principles were lived slavery of all kinds would soon die and liberty and love would reign supreme."

REV. JESSE BABCOCK FERGUSON, writer, author, and eloquent church pastor in Nashville, Tennessee, was induced by one of the most cultured members of his church to investigate the spiritual phenomena. He so did. They interested him from the first deeply. He could not resist the repeated evidences. He became a Spiritualist and preached it under its proper name from his pulpit. Heresy became the cry. He left a fine salary, joined the Davenport brothers, and traveled with them in Europe in 1865, spending some time with them in Russia.

DWIGHT L. MOODY, the evangelist, died a Spiritualist. When this great American preacher was holding a series of meetings in San Diego, California, several years since, I was among his attentive listeners, and when nearly through with his engagement in the interests of converting human souls, I wrote him two letters, publishing them in the San Diego "Vidette." In these letters I conscientiously urged him to investigate Spiritualism and accompany me on a missionary tour around the world. My purpose was to secure him, Mr. Sankey to sing, and Mrs. Freitag, or Mrs. Foye, to give tests, on the voyage. He did not accept my invitation, and soon after sickened and died.

I am now doing (written in New Zealand) this evangelizing — this missionary work alone. He died a Spiritualist. The Detroit "Tribune," the Chicago "Press," and other journals, in treating of Mr. Moody's death, say, "He was natural, patient, and thoughtful to the last. He seemed to feel that his hard breathing might disturb his watching loved ones. . . And in the early morning near the closing scene, coming out of a sinking spell, he said:

" 'I am going out of this old tenement — going up higher into a house that is immortal,— into a body that death cannot touch, that sin cannot taint, a body fashioned like unto His own glorious body.' . . The doctor, thinking him sinking again, stepped to his bedside to administer another hypodermic injection.

" 'Is there anything gained by this?' asked Mr. Moody.

" 'Nothing, except to give you strength and relieve your suffering.'

" 'Then I think we will stop, for it is only prolonging the sufferings of those who are dear to me. . . Earth is receding. Heaven is approaching. God and his holy angels are calling me. . . If this is death, there is no valley. This is glorious. I have been within the gates, and I have seen the children, Dwight and Irene." These were his two grandchildren who had passed to spirit life.

Now then, did this dying evangelist Moody, tell the truth? If so, he had already been "within the gates,"— he had heard "the angels calling him," he had seen his spirit grandchildren, Irene and Dwight. And further if his dying testimony be true, then Spiritualism is true. Moody died a Spiritualist.

MRS. MARY FLETCHER.—This devoted Methodist and "Mother in Israel," as she was often called, was gifted with revelations and marvelous spiritual manifestations. The authoress of Adam Bede, in writing of Rev. Mr. Fletcher and wife, and the old-time Methodists, says: "They believed in miracles, (spiritual manifestations) in instantaneous conversions, spiritual revelations, dreams, and visions. . . They sought

for divine guidance by opening the Bible at hazard, and had a literal way of interpreting the Scriptures which is not at all sanctioned by scholastic commentaries. Mrs. Fletcher, in a state of ecstasy, had a visible manifestation of Jesus, and she was recognized as being devoutly religious and pious in her daily life."

Her diary and letters abound with phrases and forms that were quite commonly used among the early Quakers, such as, "These things were laid on my mind,"—"These thoughts were impressed upon my heart,"—"It was opened before me in vision,"—"the thoughts which flowed into my mind,"—"something seemed to whisper,"—"I then found, as it were, a conversation carried on in my mind,"—"the clear leadings of the spirit inclined me to remark." She affirms, "Night and day I have a sense of safety, I feel as if the angels encamped 'round about me.' There seems such a communion opened between the family below and that above, as I cannot express." "I have communion with my heavenly friends above, and none below can harm or injure me." Both the Rev. Mr. Fletcher and his wife, according to their biographers, communed not only with the 'Lord of hosts,' but with the angels, and also in heavenly dreams and in night visions they had sweet and heavenly communications with the departed dead. Sometimes their communications were received in mystic symbols. In October, 1784, Mrs. Fletcher gives a most vivid description of an "apparition,"—a spirit whom she recognized. . .

M. JAMES JOSEPH JACQUES TISSOT, author and painter of the life of Christ.—Spiritualists, however, will remember M. Tissot best for his exquisite picture entitled "Apparition Medianimique," representing two spirit forms which showed themselves through the mediumship of Mr. Eglinton, one of them that of Mr. Eglington's spirit friend "Ernest," and the other that of M. Tissot's departed fiancee.

DR. OSGOOD MASON, in his fine volume entitled "Telepathy and the Subliminal Self," without going as deeply into phenomenal spiritism and its evidences as Dr. Gibier has gone,

does not hesitate to exclaim, "Spiritualism has now been on trial for more than 50 years. At first it was ridiculed by nearly everybody, later it was received as true, for the most part uncritically, by a multitude of people numbering, probably, millions. The work of the last 20 years has been an examination, carefully conducted by fair-minded capable men, of the phenomena upon which Spiritualism is based, as well as a more critical discussion of its theories and claims. . . . A greater number of educated people, unprejudiced and anxious only to find the truth, are engaged upon the problems of Spiritualism now than ever before in its history." Then, after discussing the pros and cons of the "subjective mind" theory popularly associated with the name of Thomas Jay Hudson, author of "The Law of Psychic Phenomena" and "The Scientific Basis of a Future Life," Dr. Mason continues: "If these messages purporting to come from spirit existences really are only the product of the subconscious mind, then all the subconscious minds that have reported themselves have agreed to lie, for they almost uniformly declare that they are spirits formerly inhabiting human bodies. Such a stupendous lie is hardly supposable."

VICTORIEN SARDOU, writer, author, and great French dramatist, wrote thus to his friend, M. Jules Bois:

"My Dear Confrere:—I was one of the earliest students of Spiritism. That was about fifty years ago. I have passed from incredulousness to surprise and from surprise to conviction.

"It would take a volume to answer you. I therefore limit myself to giving you the conclusions I have reached after half a century of observations and experiments.

"Material phenomena observed under rigorously scientific conditions, and vouched for by scientists of whose names I need not remind you, are certainly no longer contestable.

MUST BE SEPARATE INTELLECT.

"But as a rule they are also inexplicable at the present stage of our knowledge.

"In a great number of cases it is impossible to deny the inter-

vention of an intellect separate from the intellect of the spectators. Impossible also to deny that this intelligent force is neither the projection nor result of their own thoughts. From the production of certain phenomena we must admit the effective presence of occult beings, the exact nature of whom it has been so far impossible to define exactly.

"But, then, how can one say so without being covered with ridicule? How would one dare to face the disgusting ignorance that prevails even among so-called educated people — dare to assert that these beings are not chimerical, and that our beautiful (?) humanity is not the work of creation?

"And so, in order to escape the raillery of official science, the skepticism of ignoramuses and witty people (who so often are fools!), we try to explain away cases by pseudo-scientific hypotheses which are very funny to people who know what I know, who have seen what I have seen, and have done what I have done.

"You ask me whether I believe in materialization. Of course I do, because I have myself caused spirits to materialize at the first epoch when I was a medium. And I still await the scientific man who will successfully explain, as a psychical force of which I should have been at once the author, spectator, and victim, the fact that a bunch of roses which I still preserve was thrown upon my writing table by an invisible hand.

"Finally, about the first drawings to which you allude, I obtained the first ones in 1857, under conditions identical with those of M. Desmoulin's more recent experiences. But I have long since learned to believe that these pretended pictures of planetary life had no real value as documents of information.

"They are just about as good for that purpose as the famous Martian language which some playful ghost lately tried to palm off upon us.

"There, my dear confere, you have a summary of the conclusions I have reached from my own experiences with the inhabitants of the world beyond. It does not amount to much, you

see. And yet I feel I have not lost the time I devoted to the study of hese things. Amicable salutations.

V. SARDOU."

REV. H. R. HAWEIS, M. A., London, in an address in St. James Hall, said:

"I am putting in a plea for the harmony of Spiritualism with Scripture, in order that the clergy shall recognize how much they are indebted to Spiritualism. I don't say there are not great dangers in it; but they exist everywhere. They are not confined to Spiritualism. But I do say that the clergy, through Spiritualism, have had their Bible rehabilitated. We have had a new philosophical basis for immortality after that shock of atoms we call death. We find Spiritualism is not opposed to the Atonement (the reconciling of men to God), not opposed to the doctrine of the dead, not opposed to the communion of saints. 'Are not they all ministering spirits, sent forth to minister unto such as shall be heirs of salvation?' I say that Spiritualism has finally taken away from us the capricious, fanciful, irrational kind of God who is supposed to judge His creatures in a way that would be a disgrace to a common magistrate, without intelligence, pity, sympathy, or knowledge; such a God as has revolted so many sensible religious people; and Spiritualism has done away with him. Spiritualism has pointed us to One who judges righteously, One who does not change, who is the same yesterday, to-day, and for ever, loving man through all, bringing him back by slow degrees, back to the diviner life, to the realization of his diviner self; One whose policy can never alter, because He can never alter. Spiritualism has told us of this remedial world beyond. It points us to life, not death, for

"'Tis life not death for which we pant;
'Tis life of which our nerves are scant,
More life and fuller that we want.'

"Yes, it leads us to the centre and source of life; it reveals to us the bright galaxy of ministering spirits, the Jacob's ladder which reaches from earth to Heaven and upon which the angels of God are ascending and descending. Spiritualism has given

us back our Bible, given us back our Christ, given us back our immortality, and given us back our God."

JOSEPH BARKER, lecturer, writer, materialist, atheist.—It is nearly fifty years since I heard this English orator in Waverly, N. Y. His lecture was ironical and unreasonably bitter against God and the Bible, Christ and immortality. In his autobiography, page 159, published in 1869, I find the following concerning his conversion to Spiritualism, and which by the way in a recent republication his nephew omitted because of its spiritual phenomena — this I say to the nephew's shame:

"Spiritualism had something to do with my conversion. I know the strong feeling prevailing among Christians against Spiritualism, but I should feel as if I had not quite done my duty, if I did not, to the best of my recollection, set down the part it had in the cure of my unbelief. My friends must therefore bear with me while I give them the following particulars:

"As I travelled to and fro in America, fulfilling my lecturing engagements, I met with a number of persons who had been converted, by means of Spiritualism, from utter infidelity, to a belief in God and a future life. Several of those converts told me their experience, and pressed me to visit some medium myself, in hopes that I might witness something that would lead to my conversion. I was, at the time, so exceedingly sceptical, that the wonderful stories which they told me, only caused me to suspect them of ignorance, insanity, or dishonesty; and the repetition of such stories, to which I was compelled to listen in almost every place I visited, had such an unhappy effect on my mind, that I was strongly tempted to say, 'All men are liars.' I had so completely forgotten, or explained away, my own previous experiences, and I was so far gone in unbelief, that I had no confidence whatever in anything that was told me about matters spiritual or supernatural, I might have the fullest confidence imaginable in the witnesses when they spoke on ordinary subjects, but I could not put the slightest faith in their testimony when they told me their stories about spiritual matters. And though fifty or a hundred persons, in fifty or a hundred different

places, without concert with each other, and without any temptation of interest, told me similar stories, their words had not the least effect on my mind. The most credible testimony in the world was utterly powerless, so far as things spiritual were concerned. And when the parties whose patience I tried by my measureless incredulity, entreated me to visit some celebrated medium, that I might see and judge for myself, I paid not the least regard to their entreaties. I was wiser in my own conceit than all the believers on earth.

"At length, to please a particular friend of mine in Philadelphia, I visited a medium, called Dr. Redman. It was said that the proofs which he gave of the existence and powers of departed spirits were such as no one could resist. My friend and his family had visited this medium, and had seen things which to them seemed utterly unaccountable, except on the supposition that they were the work of disembodied spirits.

"When I entered Dr. Redman's room, he gave me eight small pieces of paper, about an inch wide and two inches long, and told me to take them aside, where no one could see me, and write on them the names of such of my departed friends as I might think fit, and then wrap them up like pellets, and bring them
I took the papers, and wrote on seven of them the names of my father and mother, my eldest and my youngest brothers, a sister, a sister-in-law, and an aunt, one name on each, and one I left blank. I retired to a corner to do the writing, where there was neither glass nor window, and I was so careful not to give anyone a chance of knowing what I wrote, that I wrote with a short pencil, so that even the motion of the top of my pencil could not be seen. I was, besides, entirely alone in that part of the room, with my face to the dark wall. The bits of paper which the medium had given me were soft, so that I had no difficulty in rolling them into round pellets, about the size of small peas. I rolled them up, and could no more have told which was blank and which was written on, nor which, among the seven I had written on, contained the name of any one of my friends, and which the names of the rest, than I can tell at this

moment what is taking place in the remotest orbs of heaven. Having rolled up the papers as described, I laid them on a round table, about three feet broad. I laid on the table at the same time a letter, wrapped up, but not sealed, written to my father, but with no address outside, I also laid down a few loose leaves of notepaper. The medium sat on one side the table, and I sat on the other, and the pellets of paper and the letter lay between us. We had not sat over a minute, I think, when there came very lively raps on the table, and the medium seemed excited. He seized a pencil and wrote on the outside of my letter, wrong side up, and from right to left, so that what he wrote lay right for me to read these words: 'I came in with you, but you neither saw me nor felt me. WILLIAM BARKER.' And immediately he seized me by the hand, and shook hands with me.

This rather startled me. I felt very strange. For WILLIAM BARKER was the name of my youngest brother, who had died in Ohio some two or three years before. I had never named him, I believe, in Philadelphia, and I have no reason to suppose that any one in the city was aware that I had ever such a brother, much less that he was dead. I did not tell the medium that the name that he had written was the name of a brother of mine; but I asked, 'Is the name of this person among those written in the paper pellets on the table?'

"The answer was instantly given by three loud raps, 'Yes.'

"I asked, 'Can he select the paper containing his name?'

"The medium then took up first one of the paper pellets and then another, laying them down again, till he came to the fifth, which he handed to me. I opened it out and it contained my brother's name. I was startled again, and felt very strange. I asked, 'Will the person whose name is on this paper answer me some questions?'

"The answer was, 'Yes.'

"I then took part of my note paper, and with my left hand on edge, and the top of my short pencil concealed, I wrote, 'Where d——,' intending to write, 'Where did you die?' But as soon as I had written 'Where d——,' the medium reached over my

hand and wrote, upside down, and backwards way, as before,—

" 'Put down a number of places, and I will tell you.'

"Thus answering my question before I had had time to ask it in writing.

"I then wrote down a list of places, four in all, and pointed to each separately with my pencil, expecting raps when I touched the right one; but no raps came.

"The medium then said, 'Write down a few more.' I then discovered that I had not, at first, written down the place where my brother died: so I wrote down two more places, the first of the two being the place where he died. The list then stood thus:

SALEM,
LEEDS,
RAVENNA,
AKRON,
CUYAHOGA FALLS,
NEW YORK.

"The medium then took his pencil and moved it between the different names, till he came to CUYAHOGA FALLS, which he scratched out. That was the name of the place where he died.

"I then wrote a number of other questions, in no case giving the medium any chance of knowing what I wrote by any ordinary means, and in every case he answered the questions in writing as he had done before; and in every case but one the answers were such as to show, both that the answerer knew what questions I had asked, and was acquainted with the matters to which they referred.

"When I had asked some ten or a dozen questions, the medium said, 'There is a female spirit wishing to communicate with you.'

" 'Is her name among those on the table?' I asked.

"The answer in three raps, was, 'Yes.'

" 'Can she select the paper containing her name?' I asked.

"The answer again was, 'Yes.'

"The medium then took up one of the paper pellets, and put it down; then took up and put down a second; and then took up a third and handed it to me.

"I was just preparing to undo it, to look for the name, when the medium reached over as before, and wrote on a leaf of my note paper:

" 'It is my name. ELIZABETH BARKER.'

"And the moment he had written it, he stretched out his hand, smiling, and shook hands with me again. Whether it really was so or not, I will not say, but his face was the old expression of my mother's face; and when he shook hands with me, he drew his hand away in the manner in which my mother had always drawn away her hand. The tears started into my eyes, and my flesh seemed to creep on my bones. I felt stranger than ever. I opened the paper, and it was my mother's name: ELIZABETH BARKER. I asked a number of questions as before, and received appropriate answers.

"But I had seen enough. I felt no desire to multiply experiments. So I came away — sober, sad, and thoughtful.

"I had a particular friend in Philadelphia, an old unbeliever called Thomas Illman. He was born at Thetford, England, and educated for the ministry in the Established Church. He was remarkably well informed. I never met with a sceptic who had read more or knew more on historical or religious subjects, or who was better acquainted with things in general, except Theodore Parker. He was the leader of the Philadelphia Freethinkers, and was many years president of the Sunday Institute of that city. He told me, many months before I paid a visit to Dr. Redman, that he once paid him a visit, and that he had seen what was utterly beyond his comprehension,— what seemed quite at variance with the notion that there was no spiritual world,— and what compelled him to regard with charity and forbearance the views of Christians on that subject. At the time he told me of these things, I had become rather uncharitable towards the Spiritualists, and very distrustful of their statements, and the consequence was, that my friend's account of

what he had witnessed, and of the effect it had had on his mind, made but little impression on me. But when I saw these things resembling what my friend had seen, his statements came back to my mind with great power, and helped to increase my astonishment. But my friend was now dead, and I had no longer an opportunity of conversing with him about what we had seen.

"The result of my visit to Dr. Redman was, that I never afterwards felt the same impatience with Spiritualists, or the same inclination to pronounce them foolish or dishonest, that I had felt before. It was plain, that whether their theory of the spirit world was true or not, they were excusable in thinking it true. It looked like truth. I did not myself conclude that it was true, but I was satisfied that there was more in this wonderful universe than could be accounted for on the coarse materialistic principles of Atheism. My scepticism was not destroyed, but it was shaken and confounded. And now, when I look back on these things, it seems strange that it was not entirely swept away. But believing and disbelieving are habits, and they are subject to the same laws as other habits. You may exercise yourself in doubting till you become the slave of doubt. And this was what I had done. I exercised myself in doubting, till my tendencies to doubt had become irresistible. My faith, both in God and man, seemed entirely gone. I had not, so far as I can see, so much as "a grain of mustard seed" left. So far as religious matters were concerned, I was insane. It makes me sad to think what a horrible extravagance of doubt had taken possession of my mind. A thousand thanks to God for my deliverance from that dreadful thraldom."

ELLA WHEELER WILCOX, author, poet, and press writer, says: "I believe hundreds of well authenticated instances exist where these spirit forms have been seen — not in darkened rooms, under linen sheets, but in broad light, and in their own likeness.

"I believe thousands of instances have occurred where messages have been received from them, and I have no doubt that

we are often visited by departed friends, whose presence we vaguely feel, but whom we cannot see or hear.

"Since such visitations are our only absolute proof of a future life, I fail to understand why religious people cry out against a belief in spirit return.

"The Bible is full of such occurrences, and God's unverse is the same to-day as it was in those historic times.

"Meantime I feel that since the spirit life is the more advanced life, we should not intrude upon its higher usefulness by continual attempts to bring our friends back to earth. Let them make the advances.

"It is easily understood how one in great bereavement haunts the mediums and clairvoyants, hoping for a message from a dear one to break the awful silence of the grave.

"That such messages have been received I have no doubt.

"That I myself have received them I am confident, but such occurrences have been rare, while my investigations have been frequent.

"There is no questioning the fact that some people are endowed with what might be termed a spiritual telephone, just as others have mechanical, musical, or mathematical genius.

"But even as the earthly telephone at times is unreliable, and "Central" does not always make the right connections, so these spiritual wires are not always to be relied upon.

"It is foolish, dangerous, and wrong to appeal to our friends who have passed into another world for advice and counsel upon every earthly subject. Nothing but harm can result from a constant effort to bring back disembodied spirits. They have their own work to do, and we are here to work out our destinies, to decide our own problems and to live our own lives. No one in this world or the next can do these things for us.

"We are scholars in school, and we must not appeal to the graduates to come back from the busy world to give us the answers to all life's problems.

"The moment those endowed with the power to communi-

cate with spirit realms use those powers as a means of earning money they become unreliable for obvious reasons. * *

"I am confident we are all often surrounded by bands of invisible forces, spirits in various phases of development who are interested in our welfare.

"They are God's messengers, sent to cheer and help struggling humanity."

N. P. TALMADGE, United States Senator and Governor of Wisconsin, during 1859-'60-1-2, was associated with Judge Edmonds in investigating Spiritualism. It is hardly necessary to say he became a devoted Spiritualist.

HELEN WILMANS, Florida, published the following in "Freedom," February, 1900:

"All my readers know that I am deeply interested in the subject of Spiritualism. Perhaps they do not know that — whatever those peculiar noises called spirit raps really are — I have been regularly followed by them, almost persecuted by them, ever since I was a girl. I do most really believe that I was familiar with the raps before the Fox girls were. At all events I did not hear of the Fox girls for years after I began to hear the raps.

"I soon discovered that there was something uncanny about them, and was afraid to be left alone at night. Being left alone they would begin. Then I would turn weak with fright. As fear is the most negative of all conditions it naturally followed that the more frightened I became the more the raps increased. The demonstrations were not confined to raps; other noises were produced, often in the most seemingly reckless manner. For instance, a cabinet of curios and vases, that I valued highly would appaarently be shaken so that it sounded as if everything on it rattled down to the floor, where there was a tremendous crash as of broken dishes and things. Yet the cabinet was not shaken and not an article upon it was ever displaced.

"It was only occasionally that these demonstrations would come when other people were present. I was not frightened when others were present, and consequently not negative.

"When in a state of fear and very negative, it seemed as if

my body dissolved; at times this went so far I would have to call the atoms of it together by an effort, and then I would run out of the room and never stop until I found company.

"As soon as the idea of spirits was attached to these demonstrations I accepted it; indeed I had always believed it to be spirits," etc.

T. SIDNEY COOPER, R. A., the great painter, heard spirit voices and saw picture-visions.

DR. CHIAIA, of Naples, brought in 1892 the illiterate peasant woman, Paladino, gifted with mediumship to Milan to meet a scientific commission, for the investigation of the spirit phenomena. Several of these scientists were out-and-out materialists, and bitterly prejudiced against Spiritualism. The commission held seventeen sittings. Among the phenomena were the following: "The weight of the medium under varying magnetic conditions was found to range from a minimum of 100 pounds to a maximum of 154 pounds. Different articles put upon the table were agitated and lifted up into the air by invisible hands, and at the request of the committee one of the spirits present struck the head of each person in the seance-room." The report declared that all idea of the phenomena being produced by the medium, must be dismissed as an impossibility. This document was signed by Alexander Aksakof, Privy Councillor to the Emperor of Russia and editor of the "Psychische Studien;" Prof. G. Schiapparelli, Director of the Observatory at Milan; Carl du Prel, doctor of philosophy at Munich; A. Brofferio, professor of philosophy in the Manzoni College at Milan; G. Geresa, professor of physics in the Government School of Science and Agriculture at Paris; Cesare Lombroso, professor of Legal medicine at the University, Portici; Charles Richet, professor of medicine in the Sarbonne at Turin; F. D. Armicis, director of claims in the University of Naples; O. G. B. Ermacora and G. Finizi, both of them doctors of medicine and students in the psychic sciences.

Here were ten men occupying the highest positions in Europe for scholarship, science, and philosophy, testifying to

the reality of the spirit manifestations, after the most careful and crucial investigations. They were trained scientists.

PROFESSOR LOMBROSO, a pronounced materialist, was manly enough to publish an apology for having ridiculed psychic phenomena as fraud or delusion, adding: "The reality of the phenomena is now to me indisputable."

RAOUL PICTET, professor in the Genoa University, delivered a lecture May, 1893, in the hall of the University of Liege in Belgium, giving in his adhesion to Spiritualism, saying: "I am constrained to do so by the invincible logic of facts."

DR. MIGUEL SANS BENITO, professor of metaphysics in the University of Barcelona, is a devoted Spiritualist. He affirms and publishes that: "Spiritualism is the synthesis of the most important principles and discoveries of science; and that we may advantageously study it, with the firm assurance that it will open out new horizons to our intelligence; besides supplying our hearts with a beautiful consolation in those bitter moments of our lives, which are occasioned by a painful bereavement."

M. T. FALCOMER, professor in the Technical Institute and the Minister of Public Instruction at Alessandria, in Piedmont, is an enthusiastic Spiritualist, declaring that the spiritual phenomena afford "the only positive proofs of a future conscious existence."

HERR MAX SEILING, professor of polytechnics in the University of Helsingfers, the oldest in Russia, doubted the continuation of man's existence; but through the mediumistic gifts of Madame d' Esperance, a lady of both culture and fortune, he was forced by the most conclusive evidences to confess the grand truth of a present converse with spirits, once clothed in mortality.

OCHAROWICZ, the learned professor in the University of Warsaw, was induced in the latter part of 1894 to study the psychic phenomena under the most rigorous test conditions of mediums. Having previously studied, he was considered an authority in magnetism and hypnotism — and now he was

bound to get at the bottom of what was denominated "Spiritualism." After being fully convinced of its truth he said: "I found I had done a great wrong to men who had proclaimed new truths at the cost of their positions. And now, when I remember that I branded as a fool, that fearless investigator, Crookes, the inventor of the radiometer, because he had the courage to assert the reality of mediumistic phenomena, and to subject them to scientific tests; and when I also recollect that I used to read his arrticles upon Spiritualism with the same stupid style, as his colleagues in the British Association bestowed upon them, regarding him as crazy, I am ashamed both of myself and others, and I cry from the very bottom of my heart, 'Father, I have sinned against the light!'"

MARGHIERI, the erudite professor of the physical sciences in the University of Naples; and Dr. Giulio Belfiore, author of that profound work upon "Hypnotism and Its Therapeutic Effects," are both outspoken and active Spiritualists. And so, Professor Armand Sabatier, Dean of the Faculty of Sciences and Director of the Zoological Institute at Montpellier — one of the greatest minds in Europe, has been for some time studying psychic phenomena — and it is credibly reported that he has become convinced of the truth of Spiritualism.

No intelligent, conscientious, and right-minded person can investigate the psychic phenomena without becoming a Spiritualist. Accumulated evidences force conviction. Faith blossoms into knowledge. Spiritualism reaffirms and reiterates the pure doctrines of primitive Christianity. It sweeps aside the monstrous absurdities that have been grafted upon it, such as the blood-atonement dogma, infant damnation, and endless hell torments. These horrible doctrines have cursed the very name of Christianity, and given agnostics and atheists their ammunition for perpetual warfare. The Christian nations of the earth, so it seems to me, are so deeply immersed in barbarous ignorance, in bigoted intolerance, in religious superstition and in spiritual darkness, that nothing but the higher spiritual revelations which are being received all over the globe, from the discarnate

dwellers in the Unseen, could have prevented the so-called civilized races of the earth from sinking into a condition of degradation and moral depravity resembling that which preceded the destruction of the great Roman Empire. Spiritualism in its higher and diviner aspects, and Spiritualism alone, will yet convict — conquer and redeem the world.

PROFESSOR JOSEPH RHODES BUCHANAN, M. D., the learned discoverer of psychometry and sarcognomy, writer upon metaphysics, author of "System of Anthropology," "The New Education," "Manual of Psychometry," and a pronounced adept in true Theosophy — was for many years a most distinguished, outspoken Spiritualist.

HON. LUTHER MARSH, New York (once the law partner of Daniel Webster, the great Constitutional expounder of law), jurist, law compiler, writer, and author, was a firm and pronounced Spiritualist.

RT. HON. WM. E. GLADSTONE, politician and far-seeing statesman, cautiously says: "I shall not adopt language of determined disbelief in all manifestations, real or supposed, from the other world. They give me little satisfaction, but that does not warrant meeting them with a negative. * * I know of no rule which forbids a Christian to examine into the system called Spiritualism."

JOHN G. WHITTIER, the good Quaker poet, in his address at William Lloyd Garrison's funeral, said: "Our beloved Garrison's faith in the continuity of life was very positive. He trusted more to the phenomena of Spiritualism than I can, however. My faith is not helped by them, and yet I wish I could see real truth in them. I do believe, apart from all outward signs, in the future life, and that the happiness of that life, as of this, will consist of labor and self-sacrifice."

He was deeply interested in the higher Spiritualistic phenomena. They seemed to him to be in harmony with the spirit that moved the Quakers in their ablest addresses. I learned from a most reliable source that a few days before his departure from earth, and virtually on his death-bed, he remarked to a

personal friend that he had seen and held a lengthy conversation with the spirit daughter of the late Senator G. W. Morrill, a young lady whom he most highly esteemed, and who herself was quite a poet. How sweet the following lines:

I touched the garment-hem of truth,
  Yet saw not all its splendor.
* * * * *
And slowly learns the world the truth,
  That makes us all thy debtor,
That holy life is more than writ,
  And spirit more than letter.
* * * * *
For truth's worst foe is he who claims
  The act as God's avenger,
And deems, beyond his sentry beat,
  The crystal walls in danger.
When on my day of life the night is falling,
  And, in the winds from unsunned spaces blown,
I hear far voices out of darkness calling
  My feet to paths unknown.

Again Whittier writes Chas. F. Bates: "I have heard Garrison talk much of his faith in Spiritualism. He had no doubt whatever, and he was very happy. Death was to him but the passing from one room to another and a higher one. * * I wonder whether if I could see a real spirit I should believe my own senses. I do sometimes feel very near to dear ones who have left me. Of one thing I feel sure: Something outside of myself speaks to me, and holds me to duty, warns, reproves, and approves. It is good, for it requires me to be good; it is wise, for it knows the thoughts and interests of the heart. It is to me a revelation of God, and of his character and attributes; the one important fact before which all others seem insignificant."

Longfellow, the Tennyson of America, attended spiritual seances when traveling afar in Italy and freely expressed his belief in an open communion between the visible and the un-

seen world. And accordingly he wrote: "The spiritual world lies all about us, and its avenues are open to the unseen feet of phantoms, that come and go, and we perceive them not, save by their influence, or when at times a most mysterious providence permits them to manifest themselves to mortal eyes. . . .

"Then the forms of the departed
Enter at the open door
The beloved ones, the true-hearted
Come to visit us once more."

HON. BENJAMIN F. WADE, of Ohio, ex-President of the Senate, and United States Senator; and ex-Senator Howard, of Michigan, were avowed Spiritualists. It was largely through the influence of these two Senators and Hamilton Fish, Secretary of State, that I was sent into Asiatic Turkey as a United States Consul.

PROFESSOR W. F. BARRETT, F. R. S. E., Professor of Experimental Physics and Dean of the Faculty of the Royal College of Sciences, Ireland, says:

"The impressive fact of the spirit phenomena is the intelligence behind them and the evidence of an unseen individuality as distinct as our own."

Other further investigators and distinguished scientists add their testimony:

PROFESSOR G. J. FECHNER, Professor of Physics and Natural Philosophy, Leipsic, author of "The Soul of Plants," "The Zendavesta," "The Things of the Future," "Elements of of Psycho — Physics," "The Problem of the Soul," and "About the Life Hereafter."

PROFESSOR EDWARD WEBER, Professor of Physics, Germany, and founder (with his brother) of the doctrine of the vibration of forces, author "Electro-Dynamic Measurement" (4 Vols.). No scientific reputation stands higher in Germany than that of Weber.

PROFESSOR J. C. F. ZOLLNER, Professor of Physical Astronomy at the University of Leipsic, Member of the Royal Saxon Society of Sciences, Foreign Member of the Royal As-

tronomical Society of London, of the Imperial Academy of Natural Philosophy at Moscow, Honorary Member of the Psychical Association, Frankfort, of the Scientific Society of Psychological Studies at Paris, etc., of the British National Association of Spiritualists, London. He says:

"We have acquired proof of the existence of an invisible world which can enter into relations with humanity."

PROFESOR R. VON ESENBECH, President Royal Academy of Sciences, Germany.

REV. JOHN PAGE HOPPS, author "Pessimism, Science, and God," editor of "The Coming Day," book reviewer, and pastor of a liberal London church.

REICHENBACH, while the discoverer of od, odylic emanations that flowed from crystals, flowers, and human brains, was an invesigator of Spiritualism. To this end the "Spiritual Magazine," London (Vol. II., pp. 508-9-10-11) has this very interesting communication concerning the Baron: "Whilst here in London, Baron Reichenbach for the first time saw many of the phenomena of Spiritualism which he investigated with the greatest care." No man with the investigating tendencies and scholarly research of Reichenbach could witness these phenomena without becoming a convert to their genuineness.

W. M. THACKERY.—"It is very well for you, who have probably never seen any Spiritual Manifestations to talk as you do; but if you had seen what I have witnessed, you would hold a different opinion."

MR. (AND MRS.) S. C. HALL, F. S. A., Editor "Art Journal," writes:

"The mockers and scoffers at Spiritualism are almost exclusively those who have seen nothing of it, know nothing about it, and will not inquire concerning it."

This distinguished writer and reviewer further says: "Spiritualism has made me a Christian. I humbly and fervently thank God it has removed all my doubts. I could quote abundant instances of conversions from unbelief to belief — of some to perfect faith from total infidelity. I am permitted to give one

name; it is that of Dr. Ellitson, who expresses his deep gratitude to Almighty God for the blessed change that has been wrought in his heart and mind by Spiritualism. When this is the standpoint of the believer in the higher aspects of Spiritualism, it is obvious that we have to deal with no mere commonplace infatuation, which can be brushed aside with indifference or contempt, but rather with a movement which is firmly established in all enlightened lands."

LORD RAYLEIGH, F. R. S., Professor of physics in University of Cambridge.

PROFESSOR SCHEIBNER, teacher of mathematics in the University of Leipsic.

DR. FRANZ HOFFMAN, Professor of philosophy, Wurtzburg University.

PROFESSOR WAGNER, geologist and scientist, University of Russia.

EMILIO CASTELAR, the great Spanish orator and patriot.

PROFESSOR WM. GREGORY, Edinburgh; Lord Dunraven, Lord Adair, Flaxman and Blake, the latter two, writers, artists, and painters.

HIRAM POWERS, with whom I had a most charming interview in his studio in Florence, was not only a famous sculptor, but a firm and outspoken Spiritualist.

HON. GEORGE THOMPSON, the bosom friend of Wm. Lloyd Garrison, and who traveled and lectured with him extensively all over the United States in the anti-slavery movement, was an acknowledged Spiritualist.

THE HON. N. P. TALMADGE, Ex-Governor of Wisconsin; Senator Simmons, of Rhode Island; Hon. J. L. Sullivan, formerly our Minister to Portugal, were all sincere Spiritualists. The latter wrote extensively upon Spiritualism.

BAYARD TAYLOR, writer, author, and traveler, and Oliver Johnson, formerly editor of the "Christian Union," plainly, firmly expressed their views of a conscious intercommunion between the world's visible and invisible.

THE REV. JOHN PIERPONT, many years a Unitarian clergyman of Boston, writer, poet, author, was a devoted Spiritualist, and presided at the National Convention of Spiritualists once convening in Providence, R. I.

EPES SARGENT, editor "Boston Transcript," author "Scientific Basis of Spiritualism," "Proof Palpable of Immortality," "The Standard Speaker," "Planchette, the Despair of Science," and 22 Vols. on "Etymology," was an enthusiastic Spiritualist.

In writing to an English review, Mr. Sargent said:

"A pure and simple Theism — what I believe to have been the religion of Christ himself — freed from all ecclesiastical limitations and theological subtleties, is for me the culmination of Spiritualism. 'God and Immortality' sums it all up. At the same time I see no reason why a man should not be a very thorough Spiritualist, and at the same time hold to some liberal form of Christianity. Your 'Imperator' speaks my own long-held views. . . Without the religious element Spiritualism will degenerate into mere curiosity-hunting." He further wrote:

"We must believe in an absolute, immutable principle of Goodness, and in a Divine Intelligence, from which all axiomatic, a priori truth must flow down to finite intelligences, if we would unite religion with morality; for if we are at the mercy of some blind chance, under which what is right to-day may be wrong tomorrow, the Cosmos is not likely to be a pleasant abiding-place, for an eternity to truth-loving, justice-loving souls. An enlightened Spiritualism conducts the mind, sooner or later, to an enlightened Theism — liberal as the sun and all-embracing as the universe. But it is not dogmatic, since its inferences are those of the scientific mind itself." "Scientific Basis," page 168).

"The Supreme Being must be also conscious, since there can be no knowledge without a consciousness of it, active in some state or other. Using the word person in its large and ultra etymological sense, He must be also personal, since consciousness involves personality. This does not depend on indi-

vidualization through organism, nor on the relativity of a person,— on the distinction of a me from a not me. An eminent philosophical physicist, Hermann Lotze, remarks:

'Personality has its basis in pure selfhood — in self-consciousness — without reference to that which is not self. The personality of God, therefore, does not necessarily involve the distinction of God by himself from what is not himself, and so his limitation or infiniteness; on the contrary, perfect personality is to be found only in God, while in all finite spirits there exists only a weak imitation of personality. The finiteness of the finite is not a productive condition of personality, but rather a bar to its perfect development.'"

JAMES G. CLARK, the "American Laureate," as B. O. Flower of the "Arena" termed him, was a writer, author, and an illustrious poet, whom to know was to esteem and love. He was at first a lyric writer, and later a song writer, whose poems were aflame with freedom, justice, and all the reforms of the age. He never shrank from expressing his convictions of the truth of Spiritualism, and his services were in great demand at Spiritualist campmeetings. He had great admiration for the Nazarene, and was beautifully set forth in the following stanzas:

Sweet prophet of Nazareth, constant and tender,
  Whose truth like a rainbow encircles the world;
The time is approaching when wrong shall surrender,
  And war's crimson banners be furled;
When the throat of the lion no longer shall utter
  Its roar of defiance in desert and glen,
When the lands will join hands, and the black cannon mutter
  Their discords no more to the children of men.

As breaks the gold sunlight, when heroes and sages
  Were rising and falling like meteors in space,
A new glory broke on the gloom of the ages,
  And love warmed to life in the glow of thy face;
The wars of the Old Time are waning and failing,

The peace of the New Time o'erarches our tears;
The orbs of the Old Time are fading and paling,
The sun of the New Time is gilding the years.

The mist of the ocean, the spray of the fountain,
The vine on the hillside, the moss on the shrine,
The rose in the valley, the pine on the mountain,
All turn to a glory that symboleth thine;
So I yearn for thy love as the purest and dearest
That ever uplifted a spirit from woe,
And I turn to thy life as the truest and nearest
To Infinite Goodness that mortals may know.

O Soul of the Orient, peerless and holy,
Enthroned in a splendor of angels above,
I would join with the singers that raise up the lowly,
And praise Thee in deeds that are Christlike in love.
Let my words be as showers that fall on the highlands,
Begotten in shadows, expiring in light,
While Thine are the billows that sing to life's islands
In numbers unbroken, by noonday and night.

DR. KANE, the Arctic explorer; the Countess of Caithness; Lady Cowper; Baron and Baroness Von Vay; H. I. H. Nicholas, Duke of Leuchtenberg; His Serene Highness, Prince George of Solms, whom I had the great pleasure of meeting in Rome, and conversing with upon the phenomena and philosophy of Spiritualism, and whom I last met by a beautiful fountain on Pincian Hill in the Eternal City, was with the above-named illustrious persons, thorough Spiritualists.

WM. S. ROBINSON, the "Warrington" of the highest phase of journalism, as he neared his end, frequently spoke of his "visions" of the future life. Richly enjoying them he said: "Why, this world and the next are joined as closely as my two hands," he would say, clasping them together. "There they are, no break between, no gulf to pass. I feel every day like

one who walks by a hedge, and is looking for a gate, a gap to pass through, to walk on the other side. I don't know half of the time whether I am in the body or not." These visions, like those of Peter, Paul, and Patmos John, did not trouble him, for he said, he "was not afraid of ghosts." Like Coleridge, "he had seen too many of them."

SOCRATES was constantly attended with a "divine voice" to admonish, guard, and guide him in the events of his daily life; while it urged to good deeds he declared that it "restrained from evil." It sustained him to bear unrepiningly the revilings of the ill-tempered Xantippe, and with an unfaltering trust, to drain the fatal cup.

When asked by his disciple Crito, "Where shall we bury you?" he replied, in substance, "Bury me just where you please, if you can only catch me," and then he further added, "Have I not told you and the wise men that the body is not Socrates?"

In the palmy and prosperous days of Greece, Spiritualism was the only religion that inspired to the higher life. Hence, Hume says: "We learn from a hundred masterpieces of the intellect how untiring was that spirit of restless inquiry with which every people of Hellas searched into the secrets of the unseen. No city was founded; no army marched forth to battle; no vessels laden with emigrants set sail for Italy or Asia Minor without consulting the oracles of the gods."

HON. JOHN P. BROWN, linguist and author, connected with the Turkish Legation in Constantinople for twenty years, believed firmly in spiritual manifestations.

REVS. MINOT J. SAVAGE, WM. BRUNTON, SOLON LAUER, and other prominent Unitarian preachers, are fully convinced of the truths and moral grandeur of Spiritualism. Some of them advocate it openly.

Such eminent statesmen and U. S. Senators as the late Miller, of Alabama, and Sprague, of Rhode Island, were Spiritualists.

W. EMMETTE COLEMAN, the eminent writer, author, and scholarly Orientalist of San Francisco, California; Dr. B. O.

Flower of the "Arena," essayist and moral scientist; Barrett Brenning, the poet, now of Italy, are Spiritualists.

PROFESSOR ALEXANDER WILDER, M. D., writer, author, and metaphysician, known for his erudition in Europe quite as well as in America, is a confirmed believer in present inspirations and spirit ministries.

Spiritualism converted Professor Hare, Robert Dale Owen, Professor Kiddle, and multitudes of other atheists, or rank materialists, to faith in God and immortality. The once doubting, yet distinguished S. C. Hall, of London, rejoicingly used these words: "Spiritualism has made me a Christian."

J. ENMORE JONES, a staunch English Spiritualist, in his work entitled "Orthodox Spiritualism," makes this statement: "It may be well, as an historical fact, to state that more than one-half of the Spiritualists of England are Christians connected with one or other of the churches."

PROFESSOR OLIVER J. LODGE, F. R. S., Dr. Sc., LL. B., Prof. Physics, Birmingham University, author of "Modern Views of Eelectricity," writes:

"I went in a state of scepticism as to the reality of Psychical Phenomena produced without apparent contact, but this scepticism has been overborne by facts."

PROFESSOR HERBERT MAYO, F. R. S., M. D., Professor of Anatomy and Physiology, King's College, London, said:

"Twenty-five years ago, I was a hard-hearted unbeliever. Spiritual phenomena, however, suddenly and quite unexpectedly were soon after developed in my own family. This led me to inquire and to try numerous experiments in such a way as to preclude the possibility of trickery and self-deception. That the phenomena occur there is overwhelming evidence, and it is too late now to deny their existence."

DR. JOHN ELLIOTSON, F. R. S., M. D., Professor of Medicine in London University, President of the Royal Medical and Chirurgical Society of London, author of the "Lumley Lectures on Diseases of the Heart," editor of "The Zoist," etc.

DR. LOCKHART ROBERTSON, F. R. S., sometime editor "British Journal of Mental Science." (See below).

"This writer (Dr. L. Robertson) can now no more doubt the physical manifestations of so-called Spiritualism than he would any other fact, as, for example, the fall of an apple to the ground, of which his senses informed him."

EARL OF CRAWFORD AND BALCARRES, F. R. S., Past President of the Royal Astronomical Society, etc.

PROFESSOR WILLIAM DENTON, the eminent lecturer on Geology, author of "Our Planet, its Past and Future," "Soul of Things," etc., wrote:

"I am a Spiritualist — and Spiritualism is a belief in the communication of intelligence from the spirits of the departed, commonly obtained through a person of susceptibility, called a 'medium.'"

PROFESSOR ELLIOTT COUES, M. A., M. D., Ph. D., Professor of Zoology and Comparative Anatomy, Norwich University, etc., Professor of Biology in the American Agricultural College, Member of the National Academy of Science, author of "Field Ornithology," "Air Fauna Columbeana," etc., says:

"Will you have the opinion of such a person as I have described, who for about ten years has studied, watched, and followed the phenomena of so-called Spiritualism, and who speaks from personal experiences with almost every one of them? Then let me tell you that I know that the alleged phenomena of Spiritualism are true, substantially, as alleged."

PROFESSOR ALEXANDER, Rio de Janeiro; Professor Cassal, LL. D.; Professor H. Corson; Professor Edland, Sweden — all pronounced Spiritualists.

PROFESSOR TOMASO ERMACIO, Wurtzburg; Professor Ockhorowicz, Warsaw; Professor Perty, Berne; Professor Schiebner, Leipsic; Professor Armand Sabbatier, Dean of the Faculty of Sciences, France; Professor M. Seling, Polytecnic, Helsingfors.

PROFESSOR TORNEBOM, Sweden.

"Only those deny the phenomena of Spiritualism who have

never examined them, but profound study alone can explain them."

PROFESSOR BROFERIO, Milan; Professor Margheiri, Naples; Professor James H. Hyslop; Psychology, Ethics, and Logic, in Columbia University, N. Y.

"I shall not remain by the spiritistic theory if a better one can be obtained to explain the phenomena. I advance it simply as a hypothesis that will explain the facts. . . There is no other explanation, as I see, but Spiritualism."

Jesus, the Galileean prophet, standing upon the pyramidal apex of Jewish Spiritualism, conversed with the spirits of Moses and Elias who long ago had passed away from their earthly bodies. In Deuteronomy, we are told that Moses died and was buried in a valley of the land of Moab; and when Peter, James, John, and Jesus held their spiritual seance on the Mount (Luke IX., 28-30) Moses came — came, appeared in glory and "talked." This was plain, positive, straightforward Spiritualism.

MRS. CATHERINE CROWE, author of "Night Side of Nature."

MRS. DE MORGAN, author "From Matter to Spirit."

L. CAHAGNET, author of "The Celestial Telegraph."

PROFESSOR MAPES, U. S. A.; Professor Falcomer, Alexandria.

DR. RICHARD HODGSON, M. A., LL. D., a prominent Member of the British Society for Psychical Research, and Secretary of the American one.

"I believe I am in possession of incontrovertible facts which demonstrate immortality. I have witnessed some genuine supernormal phenomena, not explainable by either fraud, illusion or suggestion, and whose significance will have to be reckoned with by all men of science."

DR. ASHBURNER (one of the Queen's Physicians), author of "Animal Magnetism and Spiritualism."

"I have myself so often witnessed spiritual manifestations that I could not, if I were inclined, put aside the evidences that have come before me."

DR. GARTH WILKINSON, M. D., M. R. C. S. E., F. R. G. S., author of "Human Science," "The Greater Origins and Issues of Life and Death," "Life of Swedenborg," etc.

REV. H. W. THOMAS, D. D., Pastor of the People's Church, Chicago, and President of the Liberal Congress of Religions, has, as referred to upon various occasions in public and private, frankly expressed his views in regard to the truths and moral teachings of Spiritualism. In introducing a volume to the public and endorsing it, he says:

"It is reasonable to suppose, and certainly not unscriptural to say, that those in spirit-life minister to those yet in the body. There should, in thought and feeling, be no great separation, no impenetrable wall to those who have passed through death to the life beyond.

"The venerable and learned Dr. Nash, of the Methodist Church, told me, twenty-five years ago, that the time was not distant when it would be no more strange for people to say they had met persons from the other world than that they had seen some one return from a journey to Europe or Asia."

DR. PAUL GIBIER, Director of the Pasteur Institute, New York, Chevalier of the Legion of Honor, author "Spiritualism or Fakirism," "Psychism, Analysis of Things Existing," etc.

"Dr. Paul Gibier, whose recent loss to Science and Spiritualism is deeply to be regretted, contends, in his interesting 'Analysis of Things,' which has for its sub-title, 'An Essay upon the Science of the Future,' that the proof of man's possessing a consciousness which survives the change called death, has been already established by the phenomena of Spiritualism."

DR. E. D. BABBITT, M. D., LL. D., author "Principles of Light and Color," "Human Culture and Cure," "Religion, as Revealed by the Material and Spiritual Universe," etc., Dean of the Eclectic College of Fine Forces, California.

DR. GEORGE SEXTON, M. A., LL. D., D. D,. F. A. S., author of "Scientific Spiritualism," etc.

DR. J. M. GULLY, M. D., Royal College of Sugeons, Lon-

don, and Royal Psychical Society, Endinburgh, author of "Neuropathy and Nervousness."

"After two years' investigation of the fact and numerous seances, I have not the smallest doubt and have the strongest conviction that such materialization takes place, and not the slightest attempt at trick or deception is fairly attributable to any one who assisted at Miss Cook's seances."

DR. WILLIAM HITCHMAN, M. D., LL. D., M. R. C. S. E., F. L. S., F. R. S., Edinburgh, Consulting Surgeon Cancer Hospital, Leeds, author of "Lectures on Intellectual Philosophy," etc.

"Phenomena like these, present a question not to be settled by leading articles, but by positive experimental testimony; in this case such testimony has been given in abundance."

DR. J. M. PEEBLES, M. D., M. A., the celebrated traveler, physician, magazine writer, author, and speaker, formerly U. S. Consul at Trebizonde, Asiatic Turkey, author of "Seers of the Ages," "Immortality, and our Homes and Employments Hereafter," "Three Journeys Around the World," "The Christ Question Settled," "Death Defeated," "Vaccination a Curse," "Spiritualism vs. Materialism," etc., etc. (Written by James Smith, Melbourne, Australia, in pamphlet, entitled, "Overwhelming Testimony to Spiritualism.").

DR. JAMES ESDAILE, M. D., Medical Officer of the Hon. East India Co., Superintendent of the Hoogly Hospital, Calcutta, author of "Letters from the Red Sea," "Mesmerism in India," etc.

DR. JUSTINIUS KERNER, author, poet, Antiquarian, and Psychologist.

DR. EUGENE CROWELL, M. D., author "Identity of Primitive Christianity and Modern Spiritualism."

DR. J. B. MOTHERWELL, M. D., member of Council Melbourne University.

DR. GODFREY HOWITT, M. D., brother of William Howitt, London.

DR. CARTER BLAKE, D. Sc., Lecturer on "Comparative Anatomy" at Westminster Hospital.

DR. GUILO BELFIORE; Dr. Stanhope Templeman Speer; Dr. Aceveto; Dr. G. Gerosa, Professor of Physics; Dr. Capuano; Dr. W. Lindsay Richardson; Dr. Stodart; Dr. Augustus Mueller; Dr. C. W. Rohner.

DRS. BERIGNY AND HICKSON, Homeopaths; Dr. F. L. H. Willis, Rochester, N. Y., writer, physician, author, and lecturer upon Spiritualism.

JOSEPH JEFFERSON, Actor.

DR. HALLOCK, M. D., New York.

"Spiritualism is no new problem that ought to have taken the disciples of Science by surprise."

DR. T. L. NICHOLLS, M. D., F. A. S., author of "Esoteric Anthropology," etc.

"I have in my possession direct writings and drawings done under absolute test conditions by departed spirits, with whose handwriting I am familiar as with my own."

ALEXANDER AKSAKOF, Privy Councillor to Emperor of Russia, editor of "Psychic Studien."

GRAND DUKE CONSTANTINE, of Russia.

"I can as a witness testify that the writing was produced upon a slate which the Grand Duke alone held under and close to the table, while Slade's hands were on the table and did not touch the slate. Slade has since had the honor of being invited to two seances by the Grand Duke. Aksakof."

LORD BROUGHAM, Statesman.

"Even in the most cloudless skies of scepticism I see a rain-cloud if it be no bigger than a man's hand, it is Modern Spiritualism."

BARON CARL DU PREL, Munich.

"One thing is clear: that psychography must be ascribed to a transcendental origin. We shall find: That the hypothesis of prepared slates is inadmissible. The place on which the writing is found is quite inaccessible to the hands of the medium. This intelligence can read, write, and understand the language of

human beings, frequently such as is unknown to the medium. These beings are therefore, although invisible, of human nature, or species. It is no use whatever to fight against this proposition."

MAJOR GENERAL DRAYSON, Scientist and Astronomer, etc.

BARON HELLENBACH, Scientist, author of "Birth and Death, as a change of form and perception." * * "The phenomena prove a life beyond."

BARON GULDENSTUBBE, a Swedish nobleman, commenced to procure direct spirit writing in 1841, and between that time and 1857 received about two thousand messages in different characters and languages, containing many proofs of spirit identity. His method usually was very simple, yet equally convincing; he would enter some religious edifice when none were present save a friend, or perhaps two, who were introduced as witnesses, place a piece of blank paper on a monument or statue of some celebrity, retire a short distance and wait in prayerful mood, earnestly desiring a response from the spirit represented by the monument. Returning after awhile he would frequently find a message on the paper, sometimes in languages he was unfamiliar with. The testimony to this is of the highest character.

LAURENCE OLIPHANT, Author; Mrs. Oliphant, author of "Little Pilgrim in the Unseen," "Old Lady Mary," etc.

NASSAU WILLIAM SENIOR, late Master in Chancery and twice Professor of Political Economy in the University of Oxford, etc.

HUDSON TUTTLE, author "Arcana of Nature," "Arcana of Spiritualism," "Religion of Man," "Studies in Psychic Science," etc.

"Spiritualism is the knowledge of everything pertaining to the spiritual nature of man; and, as spirit is the moving force of the universe in its widest scope, it grasps the domain of Nature. It embraces all that is known, and all that ever can

be known. It is Cosomopolitan Eclecticism, receiving all that is good, and rejecting all that is bad."

HARRIET BEECHER STOWE.

"One of the deepest and most imperative cravings of the human heart, as it follows its beloved ones beyond the veil, is for some assurance that they still love and care for us. . . . They have overcome, have risen, are crowned, glorified; but still they remain to us, our assistants, our comforters, and in every hour of darkness their voice speaks to us."

"Sweet souls around us, watch us still,
Press nearer to our side;
Into our thoughts, into our prayers,
With gentle helping glide."

In the "Church Union" she wrote these telling words:

"We hold to the belief in the unbroken unity possible between those who have passed to the higher life and this. We hold to that vivid faith in things unseen which was the strength of primitive Christians. The first Christians believed what they said they did — we do not. The unseen spiritual world, its angels and archangels, its saints and martyrs, its purity and its joys, were ever before them, and that is why they were such a mighty force in the world. St. Augustine says that it was the vision of the saints gone before that inspired them with courage and contempt of death — and it is true."

MRS. STOWE further tells us that she did not really write "Uncle Tom's Cabin," it was given to her — it passed in vision before her. She had to tell it as it came, and suffered in so doing."

HON. RODEN NOEL, author of "A Philosophy of Immortality."

ST. GEORGE W. STOCK, M. A., (Oxon).

GEO. WYLD, LL. D., a noted London physician and author.

"With regard to spirit writing there is no order of spiritual

phenomena which impressed me more powerfully. . . The evidence that the writing was produced by a spiritual intelligence without the intervention of human hands, was overwhelming."

SIR EDWIN ARNOLD, poet, author "The Light of Asia."

"All I can say, is this: that I regard many of the 'manifestations' as genuine and undeniable, and inexplicable by any known law, or collusion, arrangement, or deception of the senses; and that I conceive it to be the duty and interest of men of science and sense to examine and prosecute the enquiry as one that has fairly passed from the region of ridicule."

EUGENE NUS.

"Eugene Nus, poet, philosopher, dramatic author and journalist, declared in his "Things of the Other World," that he had found Spiritualism everywhere, and that it is sowing the seeds of a systematic morality, which is greatly preferable to the dreary negations which Materialism offers us."

EMPEROR NICHOLAS I.; Emperor Napoleon III.; Countess Eollenhoff.

SIR CHARLES ISHAM, Bart, Member Spiritualist Alliance.

LORD BULWER LYTTON, illustrious writer.

EARL OF RADNOR, Member Spiritual Alliance.

THE MASTER OF LYNDSAY, Lord Lyndhurst.

NICHOLAS, Duke of Leuchtenberg; Sir W. Trevelyan.

ELIZABETH BARRETT BROWNING.

"For theories, we get over no difficulty, it seems to me, by escaping from the obvious inference of an external spiritual agency. When the phenomena are attributed, for instance, to a second personality projected unconsciously and attended, to an unconscious exercise of volition and clairvoyance; I see nothing clearly but a convulsive struggle on the part of the theorist to get out of a position he does not like, at whatever expense of kicks against the analogies of God's universe."

MRS. E. B. BROWNING'S poetical inspirations are rich

in the beautiful teachings of Spiritualism. Several years ago, when wandering through the walks of the Florence cemetery, not far from the flowing Arno, I saw a large, beautiful, and yet plain monument with these simple letters inscribed thereon, "E. B. B." Anyone would know that they were the initials of Elizabeth Barrett Browning, whose writings reveal her Spiritualism. My eye just now rests upon this poem entitled, "A Child Asleep:"

As the moths around a candle,
As the bees around the rose,
As the gnat around a vapor,
So the spirits group and close
Round about a holy childhood, as if drinking its repose.

In one of Mr. Home's seances mentioned by Mrs. Home in his biography, "the spirits put a wreath upon Mrs. Browning's head, and not on Mr. Browning's, which seemed," says D. D. Home, "to offend him." In her notes on "England and Italy," Mrs. Hawthorne, wife of the noted Nathaniel Hawthorne, wrote: "Mrs. Browning introduced that evening the subject of Spiritualism, and there was an animated talk. Mr. Browning cannot believe, and Mrs. Browning cannot help believing."

L. FIGUIER, editor "L'Annee Scientific et Industrielle."

"Louis Figuier, who has done so much to popularize science, and in whose book entitled, 'The Day After Death,' there is such a fund of spiritual knowledge, wrote as follows: "I hold it for a certainty that there exist intermediate beings between God and man. I am absolutely ignorant as to how they can communicate with the earth, but the fact of such communication appears to me to be positive.'"

OLE BULL, the celebrated Norwegian Violinist.

SERGEANT COX, President of Society of Psychical Research.

FRANCES COPPEE, Poet, Dramatist, and Member of the French Academy.

LIBRARY OF THE UNIVERSITY OF PENNSYLVANIA

LEON FAVRE, Consul General, France, a writing medium; Fogozzi, Poet; T. Anthony Trollope.

M. THEIRS, Ex-President of France.

"I am a Spiritualist, and an empassioned one, and I am anxious, I repeat, to confound materialism in the name of science and common sense."

B. F. UNDERWOOD, many years editor of "Boston Index," scholar and author.

ALEXANDER DUMAS, pere.

"Dumas believed in apparitions, spirits, and unseen influences . . . He always believed that his father's spirit came just after it had quitted the body to say farewell to him. He felt warm breath on his face and heard a voice say: "Alexander, I have come to bid you adieu, be a good boy and love your mother." Memoir by Mrs. Emily Crawford.

ROBERT DALE OWEN, American Minister to Italy, author of "Footsteps on the Boundary of another World," "Debatable Land," etc.

FLORENCE MARRYAT, author "The Spirit World," "There is no Death."

I. H. FICHTE, the German Philosopher and Author.

"I feel it my duty to bear testimony to the great fact of Spiritualism. No one should keep silent."

CANON WILBERFORCE, M. A.

"It is a strengthening, calming consideration that we are in the midst of an invisible world of energetic and glorious life, a world of spiritual beings than whom we have been made for a little while lower. Blessed be God for the knowledge of a world like this. It is evidently that region or condition of space in which the departed find themselves immediately after death; probably it is nearer than we imagine, for St. Paul speaks of our being surrounded by a cloud of witnesses. There, it seems to me, they are waiting for us."

This Canon thus further referred to "well-attested manifestations," and to the "materialization of spirits," as published in the proceedings of the "Church Congress," and also described

in a pamphlet by Rev. T. Colley, late archdeacon of Natal (a talented English clergyman, by the way, whom I have met, and known to be an avowed Spiritualist). The Canon also refers to Professor Barrett of the Royal College of Science, Dublin. The Professor wrote thus:

"I know and rejoice in the blessing Spiritualism has been to my own faith, and to that of several dear friends of mine. Moreover, I cordially recognize the fact that in bereavement and deep distress numbers have been cheered and consoled by the hope that Spiritualism has set before them." Professor Barrett brought the subject of Spiritualism before the British Association for the Advancement of Science, and an audience of 1,500 listened to him.

"Those who are following Spiritualism as a means and not an end, contend warmly that it does not seek to undermine religion or to render obsolete the teachings of Christ; that, on the other hand, it furnishes illustrations and rational proof of them such as can be granted from no other source; that its manifestations will supply deists and atheists with positive demonstration of a life after death, and that they have been instrumental in converting many secularists and materialists from scepticism to Christianity."

REV. B. F. AUSTIN, M. A., LL. D., Canada.

"After some years of investigation, under a great variety of circumstances, I dare affirm that the ethical system taught in these spirit communications have never been surpassed in the lofty character of the duties it proclaims, or the power and variety of the motives it urges to secure obedience to law.

"The spiritual beauty, inherent divinity of many of these spirit messages, renders the thought of their diabolical origin a moral impossibility and the expression of that thought a blasphemy." * * * "I have seen again and again these phenomena produced, heard these voices from the angel world, caught their living words of instruction and inspiration fresh from angelic lips, seen their forms materializing and dematerializing like a cloud vanishing from sight; held them by the hands,

and have felt their hand in benediction on my head, and have learned to know and trust and love those inhabitants of the spirit world, even as I know and trust and love friends in the flesh."

REV. HEBER NEWTON, Author and Rector of "All Souls Church," New York.

REV. J. O. BARRETT, lecturer, author, and Government employee.

REV. MINOT J. SAVAGE, D. D., author of "Psychics, Facts, and Theories," "Life Beyond Death," and pastor of Unitarian Church, New York, says:

"The result of my investigation leads me to believe that the spirits of the dead communicate with us. I have received communications from people whom I know to have lived on earth. If anybody can offer some other hypothesis than spiritual communication I shall be glad to investigate it; but I have never heard of one. It is a great question to the Christian church today."

CHARLES FAUVETY, also a distinguished French Philosopher, and author of "The New Revelation," declared Modern Spiritualism to be the force which will regenerate society.

REV. W. E. CHANNING.

"We have good reason to believe that if we obtain admission into heaven, we shall still have opportunity, not only to return to earth, but to view the operation of God in distant spheres, and be his ministers in other worlds."

REV. E. R. SANBORN.

"There are sad hearts for whom death has made this world a tomb, which have been cheered and lifted into light and glory by the scintillations of love from an unknown world, which, unseen, lies around us all. The gloom has been transferred into shimmering splendor, by processes more marvellous than any physicist has found. And souls to whom this world has been a hell, have been suddenly awakened to find it a heaven, surpassing any tale of seer or fairy."

REV. C. MAURICE DAVIES, D. D.; Father Carlo Cartoi.

REV. GEO. WALTERS, Sydney, Australia, author "Plain Truths About Spiritualism."

REV. N. F. RAVLIN; Rev. Wm. Kerr, M. A., Tipton.

CORA L. V. RICHMOND, lecturer and author.

T. P. BARKAS, F. G. S.

"I have investigated and experimented under every kind of reasonable test my ingenuity could devise. . . Notwithstanding all tests and all precautions, phenomena have taken place that are utterly inexplicable by reference to any known physical or psychological law. All this I have done with the cold eye and steady pulse of a scientist."

WM. NEWTON, F. R. G. S.

PHILIP PEARSALL CARPENTER, Naturalist.

"I have left off believing in deaths (so-called)."

ANNA CORA MOWATT, Actress and Novelist.

SIR EDWARD LANDSEER; Dion Boucicault.

WM. OXLEY, Egyptologist, author of "The Land of the Pharaohs."

MADAM ELISE VAN CALCAR, editor of "Op de Grenzen, van Twee Werelden," author "Hermione," "A Woman Only," "A Star among the Clouds," "The Second Pentecost," "Harvest and Seed Time," "The Philosopher's Stone," "Harmonious Education," etc.

DR. H. DE GROOD, Professor, Groningen University.

DR. VON DER LOEF, Author.

F. W. H. MYERS, President of Society for Psychical Research, author of "Phantasms of the Living."

"Not, then, with tears and lamentations should we think of the blessed dead. Rather we should rejoice with them in their enfranchisement, and know that they are still minded to keep us as sharers in their joy. It is they, not we, who are working now, they are more ready to hear than we to pray; they guide us as with a cloudy pillar, but it is kindling into steadfast fire."

W. T. STEAD, editor "Review of Reviews," author and automatic spirit writer.

PROFESSOR RAOUL (Mathematics), Geneva.

P. BEVERLEY RANDOLPH, M. D., author of "Pre-adamite Man," etc.

S. B. BRITTAN, M. D., author "Man and His Relations," etc.

H. JUNOR BROWNE, author "Holy Truth," "Comfort for the Bereaved," "Higher Branches of Science," "A Rational Faith," etc.

JABEZ C. WOODMAN, Counsellor at Law, Portland, Me., U. S. A.

ALLAN PUTNAM, M. A., author of "Bible Marvel Workers.'

R. H. WILLIAMS, M. A., author of "Text Book of Mesmerism."

WASHINGTON IRVING said:

"What could be more consoling than the idea, that the souls of those we once loved were permitted to return and watch over our welfare." . . "I see nothing in it (Spiritualism) that is incompatible with the tender and merciful nature of our religion, or revolting to the wishes and affections of the heart."

CHARLOTTE BRONTE.

"Besides this earth, and besides the race of men, there is an invisible word and a Kingdom of spirits: that world is around us, for it is everywhere; and these spirits watch us, for they are commissioned to guard us."

HORACE GREELEY, editor of the "New York Tribune."

"I have sat with three others around a small table, with every one of our eight hands lying plainly, palpably on the table, and heard rapid writing with a pencil on paper, which, perfectly white, we had just previously placed under the table; and have the next minute, picked up that paper with a sensible, straightforward message of twenty to fifty words fairly written thereon. . . . Yet, I am quite confident that none of the persons present, who were visible to mortal eyes, wrote it."

B. L. FARJEON, author and noted linguist.

BELLASHINI, Court Conjurer, remarks:

"I have thoroughly examined with the minutest observation

and investigation of the surroundings, including the table, and have not in the smallest instance found anything to be produced by means of prestidigitative manifestations or by mechanical apparatus."

HOUDIN, HAMILTON, JACOBS, RHYS, similar testimony.

M. AUGUSTE VANQUERIE, Dramatist, Journalist, and Man of Letters.

"I am happy to be able to say, as regards the existence of what are called spirits, that I have no doubt of it. . . Why should they not communicate to man by any means whatsoever; and why should not that means be a table?"

THOMAS WENTWORTH HIGGINSON.

"If I have not satisfactory evidence of the genuineness of these phenomena which I have just described, then there is no such thing as evidence, and all the fabric of natural science may be a mass of imposture."

PADRE SECCHI, an Italian priest of conspicuous ability in the Church of Rome, says:

"Spiritualism will be the great event of the present century."

EUGENE DE BONNEMERE, the well-known French Philosopher, Historian, Journalist, and Dramatist, whose "Histoire des Paysans" is almost a classic, published an admirable work, expository of the antiquity of Spiritualism, under the title of "The Soul and its Manifestations throughout History."

COLONEL COUNT DE ROCHAS D'AIGLUN, who is at the head of the great Polytechnic School in Paris, and author of some highly important works on Psychic Science, accepts Spiritualism as a great scientific truth, and the action of invisible beings upon incarnate intelligences as a demonstrable fact.

GENERAL PIX, a French writer, who adopts the nom de plume of "Henri Constant."

In a work on "The Religion of the Future," he observes that "Spiritualism, a doctrine more powerful than all the combined forces which live in darkness, has ended by triumphing over all its enemies, and to-day it emerges from its protracted lethargy,

more vital, more powerful and more robust than ever it was."

RENE CAILLIE, son of the celebrated explorer who discovered Timbuctoo, published a work entitled "Christian Spiritualism," has written in eloquent terms of the lofty morality which it inculcates, and terms it "the revelation of revelations."

EDOUARD GRIMARD, Professor in the University of Paris, ex-Director of Normal Schools, a valued contributor to the "Revue Des Deux Mondes," and author of that excellent work, "La Plante Botanique Simplifiee," writes in his beautiful "An Escape into the Infinite," that Spiritualism "occupies itself with the most serious things of science, philosophy, morality, and religion; in a word, with the loftiest preoccupations which can haunt the human brain."

REV. W. STAINTON MOSES (Oxon.), M. A., author of "Spirit Teachings," "Higher Aspects of Spiritualism," "Psychography," etc., wrote:

"Spiritualism has proceeded by a process of permeation, and has rendered unique service to the cause of religion by adding knowledge to faith. There is nothing in the broad truths which we are taught that is incompatible with which the rightly interpreted church requires us to believe. Indeed, there is nothing in what I have learned that conflicts with the simple teachings of Jesus Christ, so far as they have been preserved to us. It is something to know that the whole fabric of religion, so far as it affects man, receives its sanction and stimulus from the doctrines of the higher Spiritualism with which so many of us have made acquaintance. And in days when it is the fashion to bring up every time-honored truth for proof anew, when man has largely lost his hold on the ancient faith, when religion as a binding power is losing so much of its vitalizing influence, it is something to feel that by the mercy of that God who never fails to respond to the reasonable prayers of his creatures, we are being brought face to face with the reality of our spiritual existence by experimental evidence adapted to our understanding. I see in Spiritualism no contradiction to that which I know of the real teachings of the Christ."

BISHOP J. P. NEWMAN, one of the most active and brilliant Methodist Bishops, says.

"Christianity embodies all that is religiously good and true. That the spirits of the departed have returned to earth is a belief that is all but universal. Those eminent in the church for learning and piety have cherished this faith. Two worlds met in Bible times; but does the communication between the two worlds continue to this day? It was the opinion of Wesley that Swedenborg was visited by angels and the spirits of his departed friends. And it was Paul who asked, 'Are they not all ministering spirits?'"

JAMES SMITH, the journalist, author and brilliant book-reviewer of Melbourne.

MADAME RUFINA NOEGGERATH, authoress of that striking work, "The Survival."

"While declaring the reality of the facts of Spiritualism reminds us that they have the voice of all antiquity in their favor, and are attested in our own times by men of the highest authority in science, whose good faith, integrity, and intelligence are above suspicion."

REV. T. B. TAYLOR, M. A., M. D., author of "Lectures on the Resurrection of the Dead," "Death on the Plains," etc.

JUDGE W. WINDEYER, Sydney, N. S. W.

HON. J. BOWIE WILSON, Sydney, N. S. W.

MRS. CHANDOS LEIGH HUNT WALLACE, Editor "Herald of Health," (daughter of Leigh Hunt).

GENERAL F. J. LIPPITT, Washington, U. S. A.

PROFESSOR W. JAMES, Professor of Psychology, etc., Harvard University.

Of a course of 45 lectures given by Professor James, 15 were on Spiritualism, or psychic phenomena.

LORD LINDSAY.

"A friend of mine was very anxious to find the will of his grand-mother, who had been dead forty years, but could not even find the certificate of her death. I went with him to the Marshalls and we had a seance; my friend asked his questions

mentally. We were told the will had been drawn by a man named Walker, who lived in Whitechapel, name of street and number was given. We found the man, and through his aid obtained a copy of the draft."

EMMA HARDINGE BRITTEN, author "Modern American Spiritualism," "Nineteenth Century Miracles," "Faiths, Facts, and Frauds of Religious History," etc.

GEN. W. H. PARSONS, attorney, essayist, author, Washington, D. C.

COUNTESS OF CAITHNESS, author of "Old Truths in a New Light."

ANDREW JACKSON DAVIS, author "Principles of Nature," "Great Harmonia," "Penetralia, Philosophy of Spiritual Intercourse," etc., etc.

B. O. FLOWER, Founder of "The Arena," author of "Century of Sir Thomas More," "The New Time," "Studies in the Social Cellar," etc.

DR. THEODORE HAUSMANN, Washington, D. C.

DR. GEO. VON LANDSDORFF, Baden.

BENJAMIN COLEMAN, Journalist, London.

H. D. JENKEN, Barrister, London.

E. W. COX, Sergeant-at-Law, London.

RABBI SAMUEL WEIL, New York.

W. D. C. Denovan, author "Evidences of Spiritualism."

DR. WM. SHARPE, author and poet.

PROFESSOR GEO. BUSH, Professor of Hebrew and Oriental Literature, New York City University.

HON. L. V. MOULTON, attorney and author, U. S. A.

REV. CHARLES WICKSTEED, B. A., author of "A Vindication of the Beneficent Influence of Christianity," (London, 1887), etc., etc.

"This universal hope (of the Future Life) has further had its confirmation in the positively asserted and numerously attested and steadily believed instances or signs of the continued existence in a spiritual form of persons who had passed the gates of death. Thousands and tens of thousands of our fellow creatures

have borne testimony, and testimony that in any ordinary case would have been deemed by every one sufficient, that they had seen and had speech of friends who had in the body died away from this earth."

DR. SAMUEL EADON, M. D., LL. D., author of "The Antiquity of Man," etc.

REV. THOMAS GREENBURY, of Leeds; Rev. Vine Williams; Rev. William Clement Kendall; Rev. C. Ware; Rev. H. Kendall, etc.

REV. PETER DEAN, of Walsall, author of "What is Christianity," etc.

HUGO D'ALESI, a Parisian artist, whose pictures are held in great esteem; Camille Chaigneau, a poet and psychic writer; Drs. Chazarain and Dusart, both of them medical practitioners who are much esteemed; and Edouard Schure, author of "The Great Initiates," are among the many men of intellectual superiority in France who have publicly avowed themselves to be firmly convinced of the splendid and consoling truth that the so-called dead do indeed return to counsel and to comfort us.

PROFESSOR DENIS METZGER, who has published in a collective form under the title of "An Essay on Scientific Spiritualism," the eleven lectures which he delivered before the Society for Psychic Studies in Geneva, declares that the "survival of the psychic being is now incontestably proved, and the abyss filled up, which seemed to separate the living from the so-called dead."

F. DIONYS, one of the many French men of letters who have become firm adherents to Spiritualism, wrote an excellent work, entitled, "The Soul, its existence and Manifestations," in which he succeeded in showing unanswerably that there is an abundance of scientific proof of its existence.

ARSENE HOUSSAYE, one of the most prominent of French litterateurs, as Poet, Dramatist, Novelist, and Journalist from 1844 downwards, wrote a beautiful work entitled "The Destinies of the Soul," in which he declared that:

"The Science of Spiritualism penetrates the deepest and

most mysterious secrets of Nature;" adding that "no thinker of the highest eminence, from Solomon to Malebranche has ever denied the action of invisible spirits upon mankind."

A French Abbe, who conceals his name, and adopts the symbol X., has published a remarkable book under the title of "The Religious Renovation," in which he points out that a new religion is in process of formation, and that:

"Christianity is about to be rejuvenated in some extraordinary manner as it will be by Spiritualism."

ERNEST BOSC, the learned author of the "Grand Dictionaire d'Architecture," confidently predicts that the day is close at hand when Spiritualism will be recognized by official science, which will call it Psychism in order to avoid confessing its own perverse stupidity in refusing to accept the reality of its phenomena before.

MICHAEL BONNAMY, examining magistrate, and member of the Scientific Congress of France, is the author of a masterly work entitled "The Reason of Spiritualism," which he defines at the revelation of the history of man, the justification of the place which he occupies in the chain of beings, and as psychology enlightened by revelation.

J. BOUVERY, in his ably written treatise on "Spiritualism and Anarchy," discerns in the former the complete antidote to the latter; and the one force which can fulfill the requirement of Renan for "the scientific organization of humanity."

GABRIEL DELANNE, the gifted editor of the "Revue Scientifique et Morale du Spiritisme," in his "Experimental Demnostration of the Immortality of the Soul," claims that it will be by scattering the consolatory truths of Spiritualism broadcast, that we shall succeed in opening out the marvellous horizons of the future, and in bringing in the august era of the regeneration of humanity by the practice of veritable fraternity.

ADOLPHE COSTE, in his essay on experimental idealism entitled "God and the Soul," proves the perfect adaptation of

Spiritualism to this doctrine, and its absolute agreement with everything that is highest and best, in all the great philosophies and religions of the world.

VICTOR DUCASSE, a French Barrister, practicing in the island of Mauritius, has splendidly vindicated Spiritualism from ecclesiastical attacks in a volume entitled "Spiritualism and the Church."

FRANCOIS VALLES, Inspector General of Roads and Bridges in France, who is distinguished as a mathematician, has published several books on Spiritualism; in one of which he makes the striking remark that —

"In forty years it has permitted us to enter into the possession of more secrets than humanity, left to itself in the preceding ages, could have achieved in many centuries."

DR. N .SANTANGELO, Italy, author of "Animal Corpo."

J. B. A. GODIN, the enlightened and liberal founder of the famous Familistere at Guise, an immense establishment conducted with signal success upon the profit-sharing principle, was a Spiritualist, as was likewise his devoted wife.

Among men of intellect in France who have embraced the truths of Spiritualism, must be enumerated Laurent de Faget, the poet, who edits the "Progres Spirite;" Leon Denis, the popular lecturer, author of "Apres la Mort" and "Christianisme et Spiritisme;" P. G. Lewmarie, editor of the "Revue Spirite;" James Tissot, the distinguished artist, Monvoisin, who is likewise a painter of high repute; Capellaro, the sculptor; Doctors Durand de Gros, Baraduc, Boucher, Gyet, Flascheon, Dupony and Chauvet de Tours, Judge de Montant; Puvis, the poet; Crouzet, Cordurie, and Ladame, all of them members of the French Bar; Mme. Lucie Grange, and the numerous ladies and gentlemen who constitute the governing body of the Societe de Librairie Spirite.

DR. CHARLES RICHET, the eminent French scientist, writes, when speaking of that well known English work "Phantasms of the Living"—

"It is the first time the future life has been scientifically stu-

died; and to deny the facts herein related, is to condemn science to inertia, and to substitute routine for progress.'

FATHER LACORDAIRE, the famous preacher, whom all Paris flocked to hear, when he occupied the pulpit of Notre Dame, wrote:

"In all times there were methods, more or less rare, of communicating with spirits; only formerly, a great mystery was made of what is to-day a popular formula. It is thus that God proposes that man should not forget that there are two worlds, — the one of the body, the other of the spirit."

M. BAISSAC, a distinguished French author, sees in Spiritualism the power which will enable the mind, which is in man, to triumph over matter, and the foundation stone of the great Church of the future which will comprehend the entire human family within its limits.

FATHER ROCA, a canon of the Roman Catholic Church, declares Spritualism to be the fulfilment of the Scriptural prophecies, and more particularly of those which were uttered through the lips of Isaiah.

DR. G. B. Ermacora (Padua).

DR. GIUSEPPE MASUCCI (Naples).

"I feel myself compelled to demolish the entire edifice of my philosophical convictions, experimentally arrived at, to which I have consecrated a good portion of my life. In short, I feel it to be my imperative duty to appeal to the nobler medical faculty to which I have the honor to belong, to lose no time in investigating these phenomena, and in bringing the causes of them into relation with the effects."

SPANISH AND HISPANO-AMERICAN SPIRITUALISTS.

DR. MANUEL SANZ BENITO, formerly Professor of Metaphysics, Logic, and Philosophy, in the University of Barcelona, and author of "The Spiritual Science," and other works.

VISCOUNT DE TORRES-SOLANOT, formerly editor of and still a contributor to the "Revista de Estudios Psicologicos" of Barcelona.

DON MIGUEL GIMENO EITO, editor-in-chief of "La Revelacion" of Alicante, founder of "The Spiritualist Theatre," and author of the "The Dramas of Space."

DR. GARCIA LOPEZ, author of [illegible] erudite lecturer on scientific subjects, and the writer of "An Exposition and Defence of Spiritualism," a 'Refutation of Materialism," and "Magic in the 19th Century."

DON M. G. SORIANO, Marques of Monte, who relinquished his title, on account of his democratic ideas, was the author of an able work entitled "Spiritualism is Philosophy," and of "Controversies" and "Dialogues" on the same subject.

DON FABIAN PALASI Y MARTIN, President of the Spiritualist Society of Saragossa, and editor of the Masonic Review "La Acacia, is the author of the "Compendium of Universal Morality," which is a text-book in all the lay-schools in Spain and of a "Compendium of the Rules of Urbanity."

DON D. CALVET DE BUDALLES, Professor in the School of Engineers at Barcelona, was a Poet and Dramatist of no ordinary distinction; and as a religious believer, he firmly held that there was no solution of continuity between Catholicism and Spiritualism, while his life was a beautiful exemplification of his doctrines.

DON MIGUEL VIVES, President of the Federation of Spiritualists at Tarrasa, sees in the revelations of Spiritualism the agency which will impel men towards right thinking and right living, and will promote the fraternity of all souls, both in this life and in that which is to come.

DR. OTERO ACEVETO, Professor of Nerve Surgery in Dr. Rubio's Institution, at Madrid. After experiments with Mediums, he became a convinced Spiritualist; and wrote "Los Espiritus" in 1893; "Los Fantasmas," "Lombroso and Spiritualism,' 'and "Fakirism and Science." He continues to be an earnest exponent and defender of Spiritualism.

EMERSON remarked to me very deliberately while visiting him in his magnificent library at Concord, and speaking of Swedenborg and hero worship,—"I feel no need of personal

spirit communications; for, to me, the universe is one grand spiritual manifestation." And then added, "These modern marvels interest my wife, as she accepts the reported fact that Swendenborg for many years conversed with angels and spirits."

GOETHE states that he one day saw the exact counterpart of himself coming toward him. This was his double. When in the valley of meditation he had "night visions."

POPE saw an arm apparently come through the wall, and made inquiries after its owner.

DR. JOHNSON heard his mother call his name in a clear voice, though she was at the time in another city.

LOYOLA, lying wounded during the siege of Pampeluna, saw one who encouraged him to prosecute his mission.

DESCARTES was followed by an invisible person, whose voice he heard urging him to continue his researches after truth.

Oliver Cromwell, lying sleeping on his couch, saw the curtains open, and a gigantic woman appear, who told him he would become the greatest man in England.

BEN JOHNSON spent the watches of the night an interested spectator of a crowd of Tartars, Turks, and Roman Catholics, who rose and spiritually fought round his arm-chair till sunrise.

BOSTOCK, the physiologist, saw figures and faces, and there was one human face constantly before him for twenty-four hours, the features and headgear as distinct as those of a living person.

BENVENUTO CELLINI, imprisoned at Rome, resolved to free himself by self-destruction, but was deterred by the apparition of a young woman of wondrous beauty, whose reproaches turned him from his purpose.

THE CAREY SISTERS.—Who has not read the beautiful poems of these ladies gifted with such fine intuitive perceptions and unusual and highly spiritual natures? Phoebe Carey wrote:

"I know that my loved ones come back just as I know I

think, or see, or know anything else. It is no more wonderful to me that I should see and perceive with my soul than I am able to discern objects through my eyeballs." On one occasion when Alice was fifty years old, writes B. O. Flower in the February "Forum," speaking of her favorite little sister, Rhoda, who passed from life when she was only fifteeen years old, she said: "I have never to this day lost consciousness of the presence of that child." Both the sisters beheld at intervals the apparition of their sisters.

OLIVER WENDELL HOLMES' writings, especially his poems, are in the line of Spiritualism. Here follows one of his paragraphs:

"You don't know what plague has fallen on the practitioners of theology," said Dr. Holmes in his "Professor at the Breakfast Table." "Spiritualism," says the Professor, "is quietly undermining the traditional ideas of the future state, which have been and still are accepted — not merely in those who believe in it, but in the general sentiment of the community — to a larger extent than most good people seem to be aware of." He asserts that "this Nemesis of the pulpit comes in a shape it little thought of," and "ends with such a crack of old beliefs that the roar of it is heard in all the ministers' studies in Christendom." "You cannot have people of cultivation," continues the Professor, "of pure character, sensible enough in common things, large-hearted women, grave judges, shrewd business men, men of science, professing to be in communication with the spiritual world, and keeping up constant intercourse with it, without its gradually reacting on the whole conception of that other life."

TENNYSON'S poems abound in the philosophy of Spiritualism. His interest in it was great. One of the most pleasant acts of his later life was to desire and receive a visit from W. Stainton Moses, the distinguished London author, editor, and spiritual medium, to whom he gave his autographically signed portrait. He may not have publicly announced himself a Spiritualist. Thousands of the most brilliant minds have not

so done. Only their personal friends knew of their firm faith in a knowledge of present spirit ministries.

His poems can be intelligently understood only in the light of Spiritualism. Consider the following:

. . . . . Dare I say
No spirit ever brake the band
That stayed him from the native land,
Where first he walked when claspt in clay?

No visual shade of someone lost,
But he, the spirit himself, may come,
Where all the nerve of sense is numb,
Spirit to Spirit, Ghost to Ghost.
. . . . .

Descend, and touch and enter, hear
The wish too strong for words to name;
That in this blindness of the frame
My Ghost may feel that thine is near.

TENNYSON can be read best in the light of his trances. He says:

And while I walked and talked as heretofore,
I seemed to move among a world of ghosts,
And feel myself the shadow of a dream.

Of the intercommunion of spirits in its higher forms, he says:

"I do not see why its central truth is untenable. If we would think about this truth, it would become very natural and reasonable to us. Why should those who have gone before not surround and minister to us, as legions of angels surrounded and ministered to our Lord?"

In "Blackwood's" is this interesting bit of evidence, sup-

plied by Professor Knight, in a paper, entitled, "A Reminiscence of Tennyson:"

"We then went on—I do not remember what the link of connection was — to talk of Spiritualism, and the Psychical Society, in which he was much interested, and also of the problems of Theism. He spoke of the great Realm of the Unknown, which surrounds us, as being also known, and having intelligence at the heart of it; and he told more stories than one of spirit manifestations as authentic emanations from the unknown, and as a proof that out of darkness light could reach us."

LOWELL, ever brilliant and inspirational, recognized the great truth of spirit influx in some of its most practical relations to life, as these lines show:

> "We see but half the causes of our deeds,
> Seeking them wholly in the other life,
> And heedless of the encircling Spirit-world,
> Which, though unseen, is felt, and sows in us
> All germs of pure and world-wide purposes."

HENRY WARD BEECHER'S Spiritualism was well known, not only to clairvoyants and trance mediums, but to many of his congregations. In a discourse delivered in 1878, he used these emphatic words:

"I suppose that from the beginning of things this world has been open to the influence of spirits. It is not difficult to believe that there is a spiritual influence which we can neither understand nor appreciate. This is certainly the doctrine of the New Testament (and the Old Testament as well). It was taught by the Saviour and the Apostles that both divine and demoniac influences roll in (rather flow in) upon the human soul."

KANT, a name illustrious in the literature of the world, was a poet-prophet, as well as a profound philosopher, dreaming of the coming of spiritual manifestations. In his "Dream of the Ghost-Seer," he says:

"It will be hereafter proved that the human soul, even in this life, is in constant communication with the spiritual world, and that these are susceptible of mutual impressions; but ordinarily these impressions are unperceived."

PRINCE OF WALES.—"Recently His Royal Highness was admitted," says London "Light," of Feb. 15, 1902, "to the fellowship of the Royal Society, listening to an address by Sir Wm. Crookes on "Radial Activity, the Electron Theory, and the Finer Forces.' Near the close of this address, Mr. Crookes said, 'I think we have most reached the stage where matter and force seem to merge into one another.'" Referring to some of the statements in this brilliant address of Sir Wm. Crookes, His Royal Highness said:

"I wish to offer my sincere thanks to Sir William Crookes for his very interesting lecture, which I am sure we have all listened to with great pleasure. If I may be allowed to do so, I should like to congratulate him on his treating such abstruse questions as to make them intelligible and attractive to those who, like myself, unfortunately cannot lay claim to such scientific knowledge. But, while fully realizing how far beyond my reach this knowledge is, I can assure you of my hearty sympathy with that scientific study and research which now, more than ever, has become so important and essential in our national life."

Now mark! This eminent scientist, distinguished throughout the enlightened world as Spiritualist as well as scientist, so delighted the Prince of Wales while lecturing upon radiant matter, invisible electrons and the finer occult forces, that he heartily thanked him for making these questions so intelligible and palatable. It is well understood in the higher circles of society, American and English, that Queen Victoria, not only sympathized with, but at heart was really a Spiritualist. This fact was published in several of the English journals, and so far as I know, was never publicly disputed.

CHOPIN'S music rendered his name on earth immortal. He was a spiritual medium from his earliest childhood, as the

following proves: "One night when about five years old, the nurse hearing a noise, rose from her bed just in time to see Fritz-Frycek, as this child was called, marching down stairs into the drawing room in his long, white night-dress. Following him, she saw him, to her amazement, a few minutes later, standing and playing upon the piano, playing the very pieces that had been played in the previous portion of the evening. Hastening back to the master and mistress of the house, she told them that their child was 'either mad, or possessed by an evil spirit;' for surely, no child could play like that. Madame Chopin soon appeared, and listening in the doorway for a few moments, to the marvelous melody that his fingers evoked from the piano, was as charmed as surprised, and with motherly love, she threw her shawl around him and taking him back to his room, said, 'Sleep, now, my dear child, and you shall play the piano to-morrow all you desire.'" The mother of Chopin was a magnificent pianist, and here was a genius, a sensitive, with an inherited tendency for music, and musical spirits from the higher spheres, seeing it, influenced him to discourse or evoke those sweet and heavenly strains of music. In after years he had visions, and entered a mental state generally denominated ecstasy.

PROFESSOR HENRY KIDDLE, writer, author, and Superintendent of the New York City schools, and an ardent Spiritualist, thus wrote:

"Spiritualism not only demonstrates in a most positive manner the fact of a future conscious existence, but it is an encouraging help to all religious truth. The word religio, as used by Cicero and other Latin writers, was not derived from religare, to bind back, as some, following Lastantius, have asserted, but from religere, to think or ponder deeply, as being that which causes inward meditation or contemplation, leading to the inner life, the life of the soul, with which true religion is especially concerned. Religion is essentially an emotion, arising from the activity of our spiritual nature and directed to spiritual beings.

It is indeed a tie, for it binds man to God, and all mankind to each other. * *

"The religion of Modern Spiritualism is entirely rational and conforms to our best intuitions; it presents to the mind no dogmas for compulsory acceptance and belief, no insoluble mysteries and theological absurdities inconsistent with our intuitive conceptions of a God of infinite love, wisdom and beneficence. It is universal and cosmopolitan, containing the good and true of all religions."

"I have witnessed marvelous manifestations through my son's organization, which I could account for only upon the hypothesis that the agencies were spirits." Then he added, "Dr. Johnson is reported to have written, 'that the dead are seen no more I will not undertake to maintain against the concurrent and unvaried testimony of all ages and all nations."

BARON VON HUMBOLDT, the great Shakespeare of science, took a deep interest in modern spirit manifestations. Accordingly,—

LIEUTENANT-GENERAL COUNT VON LUTTICHAU testifies that a dinner party in which the subject of Spiritualism came up during the conversation, Baron von Humboldt said: "The facts are undeniable; it remains for science to furnish an explanation of them."

ARCHBISHOP WHATELEY, churchman and skilled logician, embraced Spiritualism before his death, as did the elder Robert Owen, the great English philanthropist. May we not here exclaim, "What an array of talent,— what a cloud of witnesses!

DR. CHALMERS said:

"It is a very obvious principle, although often forgotten in the pride of prejudice and controversy, that what has been seen by one pair of human eyes is of force to countervail all that has been reasoned or guessed at by a thousand human understandings." I have seen tables, pianos and other furniture raised up and moved about without the contact of human hands. I have seen human bodies, while entranced, levitated, borne about the

room, and carried up to the ceiling. I have seen hands held in a flame of fire for two minutes, yet remained unburned. I have seen the sick healed by the laying on of hands. I have seen spirit forms materialized, walk in our midst, and then vanish from sight. I have seen uneducated mediums, while entranced, speak in several different tongues as upon the day of Pentecost. I have seen writing without visible hands, thus confirming the hand-writing upon the wall, and the writing of Elijah to Jehoram after his entrance into the world of spirits. These and other phenomena still more marvelous are among the "signs" — the "greater works"— that Jesus said should follow those who believed on him.

THOMAS F. EDISON, whose fame has gone out through all the world,— the inventive genius and "science wizard," as he has been called, was but seven years old, and before he had attended school, when his hand was controlled to write very clearly by an unseen spiri intelligence. John Eggleston writes (see "Banner of Light, May 2, 1896).

"Thomas Edison's parents were Spiritualists, and I have many times sat in circles in their home when this great inventor was a mere child."

Only two years ago when on a visit to Hudson Tuttle, Berlin Heights, Ohio, he kindly took me around in his carriage to the old brick house where the Edisons once lived, and gave me some very interesting accounts of the family and their mediumistic gifts.

A gentleman of Port Huron, Michigan, writing to Mr. Egleston of New York, states as follows: "I have known Thomas Edison from a boy, and all of his father's family. His parents were good Spiritualists, and a son, William Pitt Edison, was a pronounced believer in the phenomena, and I understand that Thomas is also a believer in spirit-return and mediumship, but that he does not talk upon the subject except to persons he is familiar with."

"Spiritualists have long taught that the "spiritual body" mentioned by Paul is a substantial body. Photography has now

demonstrated this, for the spiritual bodies of spirits have been photographed and identified. Spiritualists have further taught that surrounding every human being there is a refined etherealized aura — an emanation — dark hued, gray, white or golden, according to character and grade of moral development. Science now steps in and demonstrates this. M. Jodko (see "Papers in L'Initation) using the Rumkorff coil in connection with the Crookes' tube, has made these aural impressions of hands and forms upon the sensitised plate.

"M .Jodko has made more than 3,000 experiments with different persons and has been enabled to establish as facts:

1st—The existence of a specific emanation proceeding from the human body and differing according to individuals and temperaments.

2nd—Certain objects, among others plants and magnets, manifest this emanation also, which is always capable of being photographed.

3d—This emanation varies according to the condition of health to such a degree that it may reveal several days in advance a disease which is about to show itself, and indicate the particularly weak point in the organism.

4th—When the hands of two persons are presented to the sensitive plate with fingers placed in opposition to each other, the direction of the emanation is quite different where persons are repugnant (antipathetic) to each other, where neutral and sympathetic, so that aside from pathologic diagnosis we may obtain a psychologic diagnosis. In case of antipathy between the persons whose fingers are thus placed in near proximity to the plate the emanations repel each other; in the case of persons of neutral dispositions towards each other the emanations simply remain apart, while in case of persons in sympathy with each other the emanations rush towards each other."

And so Spiritualism and Science unite in demonstrating immortality.

Carl du Prei is quoted as saying, that "this connection of physics with Spiritualism will really extend to a vast extent."

Undoubtedly! Science, Spiritualism, and true religion are in perfect accord.

PROFESSOR HYSLOP, previously referred to in these pages, a gentleman connected with and occupying a chair in the Columbia University, New York, is an avowed Spiritist, if belief in an intercommunion between the worlds seen and unseen, constitutes one. The same may be doubtless said of Professor James, of Harvard University, also mentioned before, and considered by many, the leading psychologist of the world.

The previous skepticism, and cold, dreary materialistic tendencies of Professor Hyslop are exemplified in the following quotations from his new book, and published in a late "Banner of Light" (1902), from the pen of E. A. Brackett, a clear-headed thinker, whose moral integrity was never questioned. "It is reported," said Mr. Brackett, on what appears to be good authority, "that after employing Mrs. Piper, the Psychical Research Society had admitted others outside of the society at the modest sum of ten dollars a sitting, and an additional fee for paying their clerk for recording the communication." This is spirit intercourse with a high tariff, and reminds us of Henry Slade, who, reaching London and exhibiting his diamonds, charged a guinea for a half-hour's conversation with spirits. He is now a subject of charity. No man can very long serve God and mammon. "Professor Hyslop's book," continues Mr. Brackett, "which was to astonish the world, is now before the public, and here follow extracts:"

"First.—No one except Dr. Hodgson and my wife was to know that I was to have the sittings, and only Dr. Hodgson was to know the arrangements. This plan was carried out in entire secrecy.

"Second.—The arrangements for the sittings were not to be made with Mrs. Piper in her normal state, but with the trance personalities in her trance state.

"Third.—The arrangements for my sittings were not made in my name, but in the pseudonym of 'Four Times Friend' so

that neither the supraliminal nor the subliminial of Mrs. Piper could have any clue to my identity.

"Fourth.—When I went to conduct the experiments and before reaching the house of Mrs. Piper, about 200 feet from the house and while in a closed coach, I put on a mask covering the whole of my face and entered the house wearing the mask, met Mrs. Piper and went on with the sitting in this condition.

"Fifth.—When introduced to Mrs. Piper it was under the name of Mr. Smith, which is the usual name by which Dr. Hodgson introduced strangers. I bowed to her without uttering a sound, the object being to conceal my voice equally as well as my face.

"Sixth.—In the whole series of my sittings, Mrs. Piper never heard my voice in her normal state, except twice, when I changed it into an unnatural tone to utter a sentence, in one case only four words.

"Seventh.—In the whole course of the sittings I was careful not to touch Mrs. Piper, and I never came into any contact with her to render any muscular suggestion possible, except, perhaps, half a dozen times when I seized the hand while writing, to place it on the writing pad which it was escaping. Once I held her head while she was straightened in the chair in which she was sitting. But at all other times I avoided every form of contact that could even make muscular suggestion conceivable.

"Eighth.—The record shows that the facts obtained were either without any questions at all, or without questions calculated to suggest the answers given. I was extremely careful to avoid verbal suggestion.

"Ninth.—During the writing I stood behind and to the right of Mrs. Piper, in a position which concealed any view of me and my movements absolutely from any visual knowledge of Mrs. Piper, whether supraliminal or subliminal, even had her eyes been open instead of closed in the trance. It was necessary to take this position in order to be able to read the writing as it went on."

This is not reproduced here so much to show its utter ab-

surdity, as to illustrate the mental, moral and magnetic atmosphere that Mrs. Piper has had to encounter. If those who once dwelt here have not lost their appreciation of mirth, there must have been a merry time on the other side, watching the Professor trying to conceal his identity so as to escape Mrs. Piper's subliminal self and the possibility of muscular suggestion. He has some reputation in sleight-of-hand tricks, but this seems to have been overshadowed by his attempt to personate one of the great family of Smith.

The above extracts are absolutely amazing, considering that so many of the brightest, and brainiest men of the world have, after years of patient and critical examination of occult, or spiritual phenomena, announced themselves Spiritualists. This Columbia professor calls to mind the cowardly Nicodemus of the Pharisees, who went to see Jesus "by night."

And further, the consummate ignorance of this professor concerning necessary conditions for sensitives,—ignorance concerning environments, magnetic states, the chemistry of the finer forces, the auras of dissimilar temperaments, and the rythmic sympathies existing between spirits incarnate and discarnate, are appalling.

Think of it! This university man of New York going to a seance, masked,—going, concealing his view from the medium, —going under a false name, going as a detective in a closed carriage, thus carrying the spirit of deception, suspicion and fraud into the seance room, which room should be dedicated and consecrated to cleanliness of body, purity of soul and the sublimity of angel ministries. And astonishing as it may further seem, Dr. Hodgson was a party to all this "psychical research flummery." It may not be amiss for me to say right here that I am an interested and paying member of the Psychical Research Society (or was till October 20th, when I withdrew); but, stoutly disapproved of all such proceedings as the above; and also, as I do of Dr. Hodgson's accepting the testimoney of the sectarian, Rev. S. L. Krebs (Reading, Pa.) relating to the mediumship of the Bangs Sisters, in preference to

the testimony of the honored Lyman C. Howe, and I may add, many other intelligent and scholarly Spiritualists who have sat with these mediums at times for days, months, and years. This walking on stilts with the assumption of superiority, on the part of certain Psychic Researchers, is as silly as it is distasteful to science, and truly cultured society. It is not strange that millions of Spiritualists are asking, when will Psychical Research Society stop "thrashing over old straw?" What have they really accomplished? What have they demonstrated in the interests of truth that has not been known for a generation and more to the great body of English and American Spiritualists?

SENATOR LELAND STANFORD, late Governor of California, and founder of the Leland Stanford Jr. University, of California, one of the best institutions of learning — while comparatively new — of America, which was instigated and inspired from the spirit world. This University is situated at Palo Alto, about a mile from the railway station, and 34 miles from San Francisco. The family of Stanfords was blessed with one son, Leland, who while traveling in Europe with his father was taken ill at Florence, Italy, and soon died at the age of 16, the very morning time of life. He was an uncommonly brilliant young man, and both intellectually and morally very promising. While Governor Stanford was watching by his bedside (see National Cyclopedia of American Biography, Vol. II., page 129), wearied out with a prolonged care, he dropped asleep, and in that sleep he dreampt that his son said to him: "Father, don't say you have nothing to live for; you have a great deal to live for,— live for humanity, father." While this dream was passing through the brain of the father, death took the son. Determined to carry out the idea suggested, he made up his mind to found the great university which bears his son's name,— the Leland Stanford Junior University. This recorded biographical sketch reminded me of what Thos. W. Stanford said at the close of a spiritual seance in his house,— "The Stanford family is a Spiritualistic family." When the Stanfords lost their son by death, their hearts necessarily ached in deepest sorrow. They loved

him as only parents could love a most promising child. Upon him they looked for the staff to lean upon in their declining years. No artist can put on canvas, no poet express their soul-felt grief. Where should — where could they go for comfort? They had no faith in orthodox creeds, hence they naturally turned to the higher heavenly world for some backward glance, for some message from him who had been transplanted from earth to the world invisible. They consulted sensitives, clairvoyants, and several highly developed mediums, and with the greatest satisfaction. Among these were Mrs. Ada Foye, Mrs. Maude Lord, and others. Bishop Newman attended some of these seances, opening them with prayer. Governor Stanford also consulted mediums in New York. Judge A. H. Dailey informed me only a few weeks since that he had sat in seances with Senator Stanford and family. The family became thoroughly convinced that they received direct messages from their son. These messages were so satisfactory and spiritually uplifting that they resolved to strictly carry out his wishes as expressed to them from the spiritual world; and this wish was, that the most fitting mausoleum that they could construct to his memory would be a non-sectarian university where American youth might be educated physically, mentally, morally, and spiritually,—educated to properly attain unto a royal man and womanhood.

What then, was the prompting undertone — the inspiring motive that constructed this colossal, non-sectarian institution? The only legitimate answer that can be given it—is Spiritualism. True, it was said that when Senator Stanford was under fire for political preferment, that he said,—"he was not a Spiritualist in the common acceptation of that term." Quite possibly he may have said this. Hundreds of genuine Spiritualists could say the same when confronted with some of the follies and extravagances that have been hitched onto Spiritualism. But the solid, substantial fact remains, that the Stanfords were devoted Spiritualists, and not materialists, or doubting agnostics, and

this magnificent university, reported with its buildings, grounds and vineyards to be worth 50 millions of dollars, is the richest in America, if not in the world.

THOMAS W. STANFORD, of Melbourne, Australia, Leland Stanford's brother, during last year held eighty seances with Mr. C. Bailey, a very remarkable Australian medium. Twenty of these I had the pleasure of attending myself. This Australian Stanford, United States ex-Vice Consul, is a man of decided culture, influence and wealth. He has already put hundreds of thousands of dollars into the California Stanford University, and on the front of the great library building his name is elegantly carved — a monument to both his love of literature and Spiritualism.

THE CZAR OF RUSSIA.—There are heads uncrowned quite as intellectual and worthy as those crowned, wearing the symbols of royalty. But to those who are still tremulously asking, "Have any of the rulers of the Pharisees believed on him?" I beg to remind them that a Vienna cable informs the English and American journals that "A Russian Liberal paper printed in Stuttgart states that the Czar is suffering from nervous affection. The paper further informs us that the Czar has placed himself under the care of Dr. Phillips, a Spiritualist and mesmeric healer. Dr. Phillips has summoned the spirit of Alexander III. at the Czar's behest, and receives messages foretelling imperial and domestic events. The doctor, it is alleged, treats the Czar mesmerically as spiritually impressed from the invisible world."

Be this cable report true or not true, the fact remains undisputed, that D. D. Home, the Davenport brothers and other mediums, gave seances to a previous reigning Alexander and various others of the royal household with entire satisfaction. Spiritualism reaches from the peasant's hut to palaces of royalty.

Spiritualism is the higher naturalism, and spiritual law, like life, is everywhere. The supernatural is the natural upon the spiritual plane of existence. If Jesus in His time had telephoned

from Jerusalem to Bethany, or telegraphed from Jericho to a friend residing at the foot of snowy Hermon, these methods of communication would have been pronounced astounding miracles. Can He who made the eye not see? Can He who ordained the law, whether in the sprouting of an acorn or in the ordaining of a constellation, not modify it, or bring into activity a higher spiritual law transcending it? In the measureless realm of absolute being, Personality reigns supreme. And so in the over-encircling lesser realms, minor spirit personalities, reigning finitely, produce spiritual manifestations made visible to us under proper conditions. They are natural. And being natural to the plane of conscious life and intelligence that produced them, they as naturally, as scientifically, demonstrate the future existence of man. "The vast unverse is to me," said Emerson, "one grand spiritual manifestation." And the greater necessarily includes the less.

Personally, I know that the dead are alive — know that friends departed live and manifest to us still — know by careful observation and patient experience, in connection with reason and my best judgment, that the angels of God are about us and minister to us. It is knowledge. And I can rejoicingly say with the apostle, "For we know that if the earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

Possibly some narrow-minded ecclesiastic may solemnly say: "I have never seen the spiritual manifestations." Quite likely. Millions have not seen the seas, lakes, and canals upon the planet Mars, nor the telescope that discovered them. Others have not seen San Diego, London, or Calcutta. The more the pity! Ignorance, whether churchianic or agnostic, ought to be very modest. What individuals have not seen does not enter into the moral equation for determining truth.

Premonitions, hypnotism, telepathy, trance, visions, clairvoyance, psychometry and other varied spirit phenomena are all about us, and to ignore them without the most candid, critical investigation is the shabbiest sort of self-stultification. Hav-

ing witnessed levitation, i. e. a human being floating in the air at high noon (himself and myself in the room alone), I am quite prepared to believe that the "Spirit of the Lord caught away Philip" from the sight of the eunuch, leaving him afar off at Azotus. Having seen a medium's hand put by the entrancing spirit into the full blaze of a kerosene lamp and there held unburned, I am all the more inclined to believe that Shadrach, Meshach, and Abed-nego walked in the fiery furnace, "the form of the fourth" as a protecting shield being in their midst. Having witnessed spirit writing in the air as well as upon walls by a vanishing spirit hand, all the more readily do I accept the recorded account of "the fingers of a man's hand" mystically writing upon the wall in Belshazzar's palace. Soundly, said the most distinguished of the Beechers, "Modern spiritual manifestations strengthen faith." And just how sectarian religionists can believe and piously preach that the sun and the moon stood still, and that the whale swallowed Jonah, and yet imperiously deny the long-prayed-for and now realized spiritual gifts and manifestations, as attested by many of the most highly cultured, most scientific and most erudite men of this and of foreign countries, is to me not only painfully unaccountable, but it must and does seriously try the patience of all enlightened Christians.

Is it reiterated, "I have not witnessed the spirit manifestations, I have not seen spirits?" What of it? Francisco Sizzi was once in a similar predicament. These were his words:

"Moreover, the satellites of Jupiter are invisible to the naked eye, and therefore can exercise no influence over the earth, and therefore would be useless, and therefore do not exist."

This is logic gone mad. Ecclesiastics should not only be abreast of but in advance of their age, that they may fulfill the command, "Feed My Sheep." But corn that yellowed in Kedron's Valley two thousand years ago will not feed the hungry of to-day; rechewing the churchianic husks of the post-Constantine period will not fatten our souls in love and wisdom; nor will the snuffing of sulphurous Dead Sea breezes cure moral leprosy.

The people are calling for a living Christ, a living gospel, and for earnest, inspirational pulpit exegeses of such living issues as the moral education of the masses, the abolition of poverty, thought-transference, hypnotism, telepathy, psychometry and spiritual manifestations — all of which point to the bettering of life here, or to demonstrations of a life immortal hereafter.

The hereafter hells are just as real as the heavens. Heaven's rest is not idleness; the soul's activities are intensified by the transition. The future life is a social life, a constructive life, a retributive life, and a progressive life, where the soul sweeps onward and upward, in glory transcending glory, through the ages of eternity.

Spiritualism does not say "good night" in the hour of death, but rather gives the glad assurance of a most welcome "good morning" just across the crystal river. It does not drape the mourner's home in gloom but lifts the grim curtain, permitting us to hear responsive words of undying affection from those we love. Oh, let us rejoice, then, and be glad in these Easter years of Spiritualism, for they give life a new meaning. They put new courage, new strength, new intelligence, new religious aspirations, into our daily duties.

The primitive Christians were religious Spiritualists. They often saw Jesus in visions, and in His name they healed the sick. Spiritualism, the complement of Christianity, sweetens the bitterest cup, helps bear the heaviest burden, lightens the darkest day, comforts the saddest heart, and gathering up the kindly efforts we make in behalf of our fellow-men, transfigures them with its brightness, ennobles them with its moral grandeur, and throws around them the circling aureole of fadeless splendors. And further, by and through its holy ministries, we know that the grave is no prison house for the soul, but that life, progressive is ours, enternal in the heavens. The higher Christianity and Spiritualism are coming together. Their aspirations and aims are one. Love is Christ's test of Christianity — that Christ Jesus who was "the first born among many brethren." "We know," said the beloved John, "that we have passed from death

unto life, because we love the brethren." Pure love, remember, is the divine seal of Christian discipleship. To this end that erudite English churchman, Rev. H. W. Momerie, M. A., D. Sc., LL. D., professor of logic and metaphysics in King's College, London, exclaims:

"I say Christ's Christianity, for there are plenty of other Christianities in the world. But Christ's consists entirely in morally and spiritually perfecting the individual character. His salvation is neither more nor less than self-development. Christ's plan was a very simple one; it is all summed up in a single word. He taught that men were to be saved by love. And if you look into the rationale of this, you will see that His plan of salvation is profoundly philosophical, perfectly in harmony with the best ethics and the highest metaphysics of today."

When a few more man-made creeds wither, die and rot into deserved non-entity. When Christ's Christianity, which is pure Spiritualism, prevails, when nominal Christians become more Christlike and nominal Spiritualists more spiritual, the chasm of shibboleths and almost brutal dogmatisms, will be bridged, souls will be baptized afresh, estranged hands will be clasped, unsympathizing hearts will be warmed by the pentecostal flames of love, angels will the more readily daily walk and talk with mortals, and all be recognized as constituting a vast fraternal commonwealth of gods, angels, spirits, and men; and love, pure, unselfish love — Christ's universal love — will then be the one acknowledged spiritual religion of the world.

Science and Spiritualism combine to demonstrate the future life. Professor M. T. Falconer of the Royal Technical Institute, Alessandria, in Piedmont, narrates the results of experiments with a medium conducted by M. M. de Rochas, Richet, Dariex and others, members of the Ecole Polytechnique, Paris, at which the following occurred: movements of objects at a distance, spirit hands, the levitation of the medium and her seat, etc.; enough to make the scientist, M. de Rochas, declare "that he is more and more convinced that, outside of the effects re-

sulting from a purely physical cause, there are others due to an intelligent cause or causes, altogether independent of the medium and of the spectators."

The Professor also gives an account of a startling instance of levitation that came under his notice. "The medium was Magnai, a law barrister of Pisa. Dr. Del Torto, formerly editor of the 'Revista d' Ipnotismo' in Florence, and his cousin were talking about levitation one day in a garden in that city. The Doctor's cousin was indulging in some scoffing talk on the subject, ridiculing the invisible spirits, and he mockingly challenged them to lift him from the ground, in the open air, in broad daylight, on the very spot. No sooner said than done. He was raised by some invisible agency and then thrown down with such violence as to break one of his arms, which had to be set at the hospital." There are still in this world a lot of pompous, self-sufficient know-every-things who might be benefited by similar lessons.

Probably our "Christian" brethren who have "fallen away" from the truths and from the promised New Testament "gifts," will not credit the above, though affirmed and testified to by a distinguished living Professor in a Royal Institute — but they can believe that an angel or spirit, wrestled with Jacob, when all alone, till "break of day," (Genesis 25th)— wrestled till he wrestled Jacob's "thigh out of joint!" Oh yes, they can believe that, because it is recorded to have happened several thousand years ago. Indeed they can believe — they can gape at and swallow the old and dry and dead semi-barbarous past — yet, scoffingly deny God's living present. Such sectarian infidelity shocks both my sensitive and religious nature! And as our Prayer Book pleadingly says: "Do, good Lord, we beseech thee show them"— these unbelieving nineteenth century "infidels," calling themselves Christians —"thy way."

The gospels of the New Testament — the signs, wonders, visions, trances and recorded healing gifts, are in perfect unison with the Spiritualism of to-day. If one mortal who had died, appeared again, that appearance would prove a future life. But

apples continue to fall — and so do the spirits of the dead continue to reappear and give astounding proofs of their identity. Jesus "materialized" and appeared suddenly to the disciples as they sat at meat in an upper chamber, the door being shut. (John 20-19, 20).

Matthew assures us that when the Marys came to the tomb of Jesus there was an angel of the Lord present with raiment white as snow (Matthew xviii: 1-7). But Mark in describing the same account says that it was a "young man" vestured in white. Luke more explicit declares that the women saw "two men" clothed in dazzling garments. The points of difference are minor, but this fact is important — the same personages are called angels, spirits and men — men arrayed in white.

In the Acts — that is — the doings of the apostles, first chapter, we are informed that for forty days Jesus frequently appeared to the disciples and then vanished from sight. Certainly they were not hypnotized, but rather clairvoyant. And so when Paul, the great Christian persecutor, was nearing Damascus, full of bitterness, "suddenly there shone round about him a light out heaven; and, when he had fallen to earth, he heard an accusing voice, saying, 'Saul, Saul, why persecutest thou me?'" And to his trembling question, "Who art thou?" the voice replied, "I am Jesus whom thou persecutest." In these days of agnostic "smartness" and churchly bigotry, such an occurrence would be explained by preachers who feast upon faith and diet upon "donations," as ventriloquism, hypnotism or some form of legerdemain. But with Paul it was a pretty serious spiritual fact, causing a three days' blindness. Ananias, a medium with healing gifts, laid hands on Saul and restored his sight. "While I prayed in the Temple, I fell into a trance and saw him (Jesus, as a spirit) saying unto me, make haste and get thee quickly out of Jerusalem because they will not receive of the testimony concerning me (Acts xvii: 17-21). Certainly Paul's trances were neither feigned, nor epileptic fits, as skeptics have often affirmed. The apostles were religious Spiritualists — trance and clairvoyant mediums. That is why they were chosen by Jesus; first, to

witness his spiritual marvels, and in the second place, to have their mediumship developed by him, that they might become Spiritualist missionaries, "preaching the gospel to every creature."

The spirits of Moses and Elias appeared to Jesus and the disciples on the mount. Angel in the original Greek signifies a messenger — and "angel," "lord," "spirit," "man," are used interchangeably throughout the Scriptures. An angel, or messenger of the Lord spoke unto Philip. In verse 59th this angel is called a spirit (Acts viii: 20). Cornelius (Acts x: 3) saw in a vision openly . . . an angel of God, who told him to send for Peter; and when Peter came, Cornelius in relating the vision, said "a man stood before me in bright apparel." Surely Cornelius could not have been laboring under a mental delusion, or an optical illusion. And there is no proof that he was dyspeptic or insane. The New Testament, especially, is a great storehouse of Spiritualism. And it is evident that the apostles believed that these visions, signs, and spiritual gifts, were for all future ages, for in Acts 11-29, an apostle says: "The promise is unto you, and to your children, and to all that are afar off."

Just compare the prison cases of Paul and Peter, with those Davenport brothers, whom for years I knew personally.

And further, Wm. H. Fay, who accompanied the brothers for years in America, England, France, Russia, etc., now resides, a wealthy gentleman, in Melbourne, Australia. I was a brief guest at his residence when last in Australia. He fully endorses the Davenport brothers, and retains in his house their old cabinet.

The apostle Paul was imprisoned, and when released, he related how "Suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened, and every one's bands

The Davenport mediums were imprisoned in Oswego, and when released, related how they were liberated and the facts are sustained by an affidavit before Justice Barnes —all under the sanction of an oath. Here it is:

were loosened." An earthquake might possibly have caused the doors to fly open, but it certainly would not have untied or "unloosened the bands" of the prisoners, Acts xvi: 26. Consider further the 25th verse—"And at midnight Paul and Silas prayed and sang praises." Then followed the "shaking of the foundations of the prison," and the opening of the doors. Mark well—this all occurred in the dark, for the keeper "was waked out of his sleep," * * * and he "called for a light." And yet Christians believe this happening in the dark, and based upon the statement of Paul, who, by his own admission, could not sometimes tell whether he "was in the body or out."

Again, when Peter was in prison—

"The angel of the Lord came upon him, and a light shined in the prison. And he smote Peter on the side, and raised him up." . . . "And his chains fell off from his hands." And the angel (or spirit) said, "Gird thyself, bind on thy sandals. . . . Cast thy garments about thee, and

"Be it known to all people, that in the seventh month, A. D. 1859, we, the undersigned, were imprisoned in the common jail in the City of Oswego, N. Y., on account of propagating our religious principles; and that after twenty-nine days of our confinement, at evening, when we were all in our prison-room together, as we had just been locked in by the jailer, we having truly answered to his call, a (spirit) voice spoke and said, 'Rand, you are to go out of this place this night. Put on your coat and hat, be ready.' Immediately the door was thrown open, and the voice again spoke and said, 'Now walk quickly out, and on to the attic window yonder, and let thyself down by a rope, and flee from this place. We will take care of the boys. There are many angels present, though but one speaks.'

"That this did absolutely occur in our presence, we do most solemnly and positively affirm, before God, and angels, and men.

"Subscribed and sworn before me, this first day of

follow me." . . . "When they were past the first and second ward, they came unto the iron gate." . . . "Which opened to them of its own accord, and they went out and passed on through one street and forthwith the angel departed from him."

August, 1859. [Signed.]
"James Barnes,
Justice of the Peace."
"Ira Erastus Davenport."
"Luke P. Rand." (See Dr. Nichols' (London) biography of the Davenport brothers).

The above spiritual manifestation rests entirely upon the testimony of Peter. The affair happened in the dark. No one saw this angel or spirit except Peter — no one saw the angel smite Peter — no one saw the angel raise Peter up — no one saw the chains fall off from his hands — no one save Peter himself heard the angel speak — and no one saw the iron gate open of its own accord. All of these extraordinary occurrences took place in the dark and rest for proof solely upon the say-so of Peter — the very Peter that denied his Lord, that drew his sword, that falsified, that cursed and swore that he never "knew the man." In our courts this would be considered a pretty tough, untrustworthy witness. So far as we know he was not cross-questioned by Jew or Gentile. And yet, Christians piously believe these astounding spirit manifestations occurring some 2000 years years ago in the night, and based upon the bare word of denying, falsifying, treacherous Peter. God have mercy on these churchianic sectarians!

Yes — they accept Peter and deny the Davenports, whose reputations by the way, would suffer nothing in comparison with that of profane Peter. But this is the old, old story, make Peter a pillar of the Church, and denounce the Davenports. First crucify, then deify. Stone and imprison the prophets, then utilize the same stones later on, in building monuments to immortalize their memories.

Permit me to further press the point. Christians refuse to believe that the Davenport mediums were released from prison by spirit powers, though occurring less than forty years ago, re-

ported in the daily papers and sworn to in the most solemn manner before a Justice of Peace. Personally, I knew the Davenports well — knew them to be genuine mediums; and I also had the pleasure of knowing Mrs. Rand, the widow, whom so far as I know to the contrary, is still in the body.

Are our Christian brethren so worldly, so material, so moss-buried that a spiritual manifestation must be nearly 2000 years old before they will believe it? Are they so benighted, so bigoted, and so creed-incrusted that they can accept only what happened 1800, 1900, or 3000 years ago? If so — God pity them, God pity them!

They — these sectarists — believed, or profess to believe, that God made the first woman out of Adam's rib, that Samson chased and caught the foxes, that the big fish swallowed Jonah, that the devil took Jesus up onto "an exceeding high mountain," and other petrified survivals of archaic times; but they cannot believe the testimonies of the ages concerning spirits' return to earth — cannot take the testimony of their honest life-long neighbors — cannot take the testimonies of distinguished living men — of Professors in Universities — of eminent Judges upon the Bench — of careful, plodding scientists — of profound philosophers — of poets, astronomers, historians and of the literati of the enlightened world. Such doubting, such churchianic infidelity is amazing! God pity them and take their feet out of the mire and the clay of this irreligious unbelief that brings damnation! It is as true now as in Jesus' time that "he that believeth not shall be damned,"— that is, shall be condemned — that is, shall suffer the natural consequences of bigotry and superstition, which bring fear, suffering and moral death.

All intelligent persons know that there are not only a Nationalist Spiritualist organization, Spiritualist State associations, and thousands of local societies of Spiritualists in America and also more or less in all enlightened countries — and they further know that there are millions of people over the wide world noted for their intelligence, conspicuous for their honesty,

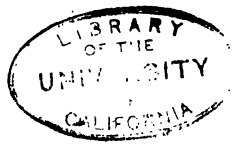
famous for their scientific attainments, noted for their good moral character, and scholarly adepts in psychic research, who solemnly testify that (on strictly scientific principles) they have investigated and demonstrated the fact of a future life through spirit manifestations. Their testimony is as direct and overwhelming as it is unimpeachable! And Spiritualism — this gospel of the Fatherhood of God, brotherhood of man and the present ministry of spirits, is sustained by the higher intuitions of all races. It is in harmony with the great law of evolution; it is in agreement with pure reason; in accordance with the heart's sweetest hopes; and in consonance with the soul's highest aspirations. It is found in the inspired teachings of all sacred books. It is God's living witness to-day of a future conscious existence. And those who war against it, war against God and immortality — war against the Divine Spirit, the living Christ and the great apostolic "cloud of witnesses," the spirits of the "just made perfect," assigned to do the Father's will.

Spiritualism not only demonstrates a future existence, not only teaches the certainty of suffering in all worlds for wrong-doing, not only encourages invention, art, science, exploration, and all sanitary enterprises, not only shows memory to be the "recording angel," and self-denial, nobleness of purpose, purity of life and sweet spirituality to be the ascending steps to heaven, but it strikes the chains from millions of slaves and builds unsectarian universities.

These angel ministries ever appeal to the silent, persuasive, and most powerful incentives to a better life. And though no subtle chemistry can impart a more delicate odor to the rose, though no lapidary can burnish the stars, nor rhetorican's art add to the moral beauty and dignity of a true altruistic life, yet everyone can cultivate that loving-kindness which disarms resentment, that patience which endures suffering, that gentleness which neutralizes acidity of temper, that forgiveness which obliterates personal animosities, that sweetness of disposition which adds lustre to all the heavenly graces, that consciousness of right which inspires justice, and that ten-

der charity which, combined with the other virtues that angel messages inspire, make the harmonial man — heaven on earth.

"The golden age lies onward, not behind.
The pathway through the past has led us up;
The pathway through the future will lead on
And higher. We are rising from the beast
Unto Christ and human brotherhood."



GENERAL LIBRARY
UNIVERSITY OF CALIFORNIA—BERKELEY

RETURN TO DESK FROM WHICH BORROWED

This book is due on the last date stamped below, or on the date to which renewed.
Renewed books are subject to immediate recall.

Biology Library
7 DAY USE
SUMMER
DURING
SESSIONS

On shelf 6/22/54

RECEIVED
SEP 23 1995
CIRCULATION DEPT

EDUCATION-PSYCHOLOGY
LIBRARY
JAN 12 1995
OCT 2 - 1995

LD 21-100m-1,'54(1887s16)476

U.C. BERKELEY LIBRARIES
C023119424